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THE FIRST EPISTLE OF S. PETER

THE FIRST EPISTLE OF S. PETER

(GREEK TEXT)

WITH INTRODUCTION AND NOTES

BY THE
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PREFACE.

THE selection of the First Epistle of S. Peter as a subject of study for candidates for Deacon's Orders led me to think that a short volume of notes on the Greek text might serve as a useful introduction to larger and more detailed commentaries. To guide students in further reading, I have added a list of the English books that I have found of most use in the preparation of these notes, and to which I desire to acknowledge my indebtedness.

Though these notes do not claim to be based on long continued study of the Epistle, I hope they may prove to be something more than a mere compendium of existing commentaries. My indebtedness to Dr. Hort's Commentary on ch. i. 1 ii. 17. will be apparent to all who know that work. For the rest of the Epistle I have found the Commentaries of Dr. Johnstone and Dean Alford of most service.

If many things are found to be omitted, or inadequately treated, in these notes, the only excuse I can offer is that my chief aim has been to awaken

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such interest in the Epistle as shall lead to more detailed study than is possible in an introductory volume such as this. There is great need for a commentary on this Epistle of the same standard of scholarship and exhaustiveness as Dr. Mayor's on the Epistle of S. James. Few Epistles yield a richer harvest to the careful student. Through its outward calm may be felt the throbbing of a "heart blood-tinctured of a veined humanity," and the very allusiveness of its doctrinal teaching increases its exegetical interest.

The English translation printed at the beginning of each section of the notes is that of the Revised Version, for leave to use which I have to thank the proprietors of the copyright. The Greek text, which is printed in full, is that of Drs. Westcott and Hort, which Messrs. Macmillan & Co. have kindly allowed me to use. I have not entered into any detailed discussion of textual questions, but have mentioned alternative readings where they are sufficiently well supported to deserve notice.

In the Paraphrase that follows the Introduction I have tried, by a free rendering in colloquial English, to bring out the meaning of the whole Epistle more clearly. All who have from childhood been familiar with the Authorized Version must feel how often that familiarity blunts the edge of the language of the Epistles; and the various attempts that are now

being made to translate the New Testament into vernacular English will not be without value if they succeed in giving freshness to familiar thoughts by clothing them in the language of to-day.

I have very sincerely to thank the Rev. A. H. M^c^Neile, Fellow and Lecturer of Sidney Sussex College, Cambridge, and the Rev. B. H. Streeter, Fellow and Lecturer of Pembroke College, Oxford, who read through these notes in proof and made many useful suggestions.

J. HOWARD B. MASTERMAN.

BIRMINGHAM,
September, 1900.

BOOKS.

OF English Commentaries on the Epistle the best are those of Dr. Plumptre (Cambridge Bible for Schools) and Dr. Mason (in Bishop Ellicot's N. T. for English Readers). That of Canon Cook in the Speaker's Commentary will also be found suggestive. Of Expository Commentaries the best is still Archbishop Leighton's.

For the Greek text all students should avail themselves of Dr. Hort's Commentary on the first two chapters of the Epistle (i. 1–ii. 17). There are also useful commentaries by Dr. R. Johnstone (T. & T. Clark), Huther (in Meyer's Commentary), and Alford.

On the history and teaching of the Epistles the following will be found useful: M'Giffert, *History of the Apostolic Age*: Stevens, *Theology of the New Testament*: Salmon, *Introduction to the New Testament*: A. B. Davidson, *Introduction to the New Testament*: Gloag, *Introduction to Catholic Epistles*: Farrar, *Early Days of Christianity*: Ramsay, *Church in the Roman Empire*: Lightfoot, *Clement*: dissertation in vol. ii.

A convenient little Life of S. Peter, by Dr. Salmond, is published by T. & T. Clark in their Bible Class Primers. The article on S. Peter, by Harnack, in the *Encyclopaedia Britannica*, ninth edition, should also be consulted. The third volume of Dr. Hastings' *Dictionary of the Bible* appeared too late for anything more than occasional use in these notes. Dr. Chase's articles on S. Peter and on the First Epistle should be consulted. It will be seen that he differs from the view suggested in these notes as to the date of the Epistle. A careful study of his article has not led me to alter any of the opinions expressed in the Introduction. Those who desire a more detailed examination of modern German critical theories about this Epistle, will find the subject carefully and exhaustively discussed in Dr. Chase's article.

Dr. Thayer's edition of Grimm's Lexicon and the Greek Grammars of Winer-Moulton and Blass have been constant companions in the preparation of these notes.

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INTRODUCTION.

I. THE AUTHOR.

THE testimony of antiquity is unanimous in accepting this Epistle as a genuine work of "Peter, an apostle of Jesus Christ." It may suffice to cite as witnesses the author of the "Second Epistle of Peter,"[1] Polycarp (who, though he does not mention the author by name,[2] quotes the Epistle as an authoritative Christian document), Irenaeus, and Clement of Alexandria. It is only in modern times that doubts as to its genuineness have been suggested.[3]

It has been said that the strongly Pauline character of the Epistle, and the fact that it is addressed to churches founded by S. Paul, are inconsistent with the Petrine authorship. It has also been asserted that the Epistle presupposes relations between the Church and the Empire that belong rather to the early part of

[1] The question of the authorship of this Epistle is too large to discuss here. It is admitted to be an early document; and its value as a witness to the first Epistle is not materially affected by the doubt whether it is, in its present form, a genuine work of the Apostle.

[2] The Epistle is also quoted several times anonymously by Clement of Rome and Ignatius. The omission of the Epistle in the Muratorian Canon is fully accounted for by the fragmentary character of the passage dealing with the writings of S. Peter.

[3] For more detailed discussion of the genuineness of the Epistle, see Dr. Chase's Article in Hastings' *Dictionary of the Bible*, vol. iii., pp. 785-90.

the second century than to the Apostolic age. Both these questions will come before us in due course.[1]

Our earliest authority for the life of S. Peter is the Gospel of S. Mark, which, according to an early tradition, which there is no reason to doubt, represents the teaching of the Apostle recorded by his "interpreter."[2] It is significant that S. Mark records most fully the early Galilean ministry, of which S. Peter's house at Capernaum formed the centre, and the events connected with the death of Christ, on which S. Peter lays so much stress in this Epistle.

According to S. Mark, Simon was married and was occupied as a fisherman at Capernaum when Christ called him. In S. Luke's Gospel the calling of the Apostles follows a discourse delivered by Jesus from their boat, and the miraculous draught of fishes that leads to S. Peter's confession—"I am a sinful man, O Lord." But S. Mark records only that "passing along by the sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net into the sea: for they were fishers. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. And straightway they left the nets, and followed him."

This call was followed soon after by a visit of Jesus to Simon's house, where his mother-in-law was healed of a fever. Of Simon's wife, whose name tradition reports as Perpetua, we hear nothing in the Gospels.

[1] Space will not allow of any detailed consideration of Harnack's suggestion that the Epistle was originally anonymous, like Hebrews, and that the address of verse 1 was added, perhaps from a marginal note, at a later period. In our opinion the Epistle is too strongly Petrine to allow of any such theory.

[2] See Additional note.

A great assembly of sick folk at sunset, when "all the city was gathered at the doors," led to the adoption of the house as a centre for the mission work of the Lord and His disciples during the early Galilean ministry (see Mark ii. 1, 2; iii. 20).

Next morning Simon, missing his guest, went in search of Him, and found Him praying on the hills outside the town. The characteristically impetuous protest of the disciple—"All men seek thee"—is checked by the reply of Jesus—"Let us go elsewhere into the next towns, that I may preach there also, for to this end came I forth." In the record of the twelve whom the Lord chose that they might be with Him and that He might send them forth (*ἵνα ἀποστελλῃ αὐτοὺς*) Simon (whom He surnamed Peter) stands first. With the two sons of Zebedee, he was admitted to the raising of the daughter of Jairus, in the account of which event in S. Mark's Gospel we trace the vivid recollections of an eyewitness.

S. Peter took part, with the other eleven Apostles, in the first missionary tour through the villages of Galilee, and shortly after, on the occasion of a visit to Caesarea Philippi, acted as spokesman for the rest in reply to the Lord's question, "Whom say ye that I am?": "Thou art the Messiah."[1] The truth, on which the Apostle afterwards insisted so strongly, that the Messianic destiny was glory through suffering, now began to form the theme of the Lord's discourses to the inner circle of His disciples, and gave the occasion for the vehement outbreak on the part of S. Peter which evoked the stern

[1] S. Luke (ix. 20) adds *τοῦ Θεοῦ*, and S. Matthew (xvi. 16) *ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος*.

rebuke, "Get thee behind me, Satan." In the record of the Transfiguration, where we again trace the work of an eyewitness, S. Peter is the spokesman of the bewildered disciples, who "wist not what to say, for they were sore afraid." And in the αὐτοῦ ἀκούετε of the voice from the cloud we may perhaps hear a note of warning to the impulsive disciple who had not yet learned to be swift to hear, slow to speak.

From this time, the special purpose of the Lord seems to have been to train His disciples, in view of His approaching departure, to understand something of the significance of His death, and S. Peter's recognized, though unofficial, pre-eminence appears in several incidents recorded in S. Mark's Gospel as bearing on this process of training. It was he who began to say, "We have left all and followed thee," and received the assurance that no sacrifice made for Christ would fail of its reward. It was he who, drawing attention to the withering of the fig-tree, learnt the lesson of the symbol—"Have faith in God."

Two warnings were given to the Apostle just before the great crisis of his life. The first, spoken in the upper room during the first Eucharist, or on the way to the Mount of Olives, evoked the rejoinder—"Though all should be offended, yet will not I." The imminence of the danger called for plain speaking, and the answer of the Lord left no room for misunderstanding—"Before the cock crow twice thou shalt deny me thrice."

The second warning came in the garden of Gethsemane, when the three friends who were taken into closer communion with the Lord in His hour of need were found sleeping at a time when nothing but watch-

fulness and prayer could strengthen them for the test of the 'sudden Roman faces' that were even then approaching. Yet it was with tender sympathy that Jesus summed up the character of the disciple—"Simon, sleepest thou? . . . the spirit truly is ready, but the flesh is weak."

After the record of the thrice-repeated denial, S. Peter passes out of the narrative of the Passion, and the fragmentary character of the closing section of the Gospel leaves it uncertain whether the Petrine memorials included any account of that appearance of the Risen Lord to the Apostle, which is mentioned by S. Paul (1 Cor. xv. 5) and S. Luke (xxiv. 34).

To these memoirs both the other Synoptists add some points of interest. From S. Matthew we learn of Peter's attempt to walk on the waters to go to Jesus; of his request for an explanation of the parable that a man was "defiled from within"; of the benediction, with its enigmatic reference to the building of the Church on the rock, which followed the confession at Caesarea Philippi; of the finding of the *stater* in the fish's mouth; and of the question "How oft shall my brother sin against me, and I forgive him?" All these incidents harmonize with the character of the Apostle as drawn by S. Mark.

In S. Luke's account of the warning in the Upper Room S. Peter's future position in the Church is clearly indicated—"Simon, Simon, behold Satan asked to have you that he might sift you as wheat; but I have made supplication for thee that thy faith fail not; and do thou, when once thou hast turned again, stablish thy brethren." It is from S. Luke also

that we learn that the two disciples sent to make ready the Passover were Peter and John. S. John, whose close personal friendship with S. Peter comes out more clearly in the fourth Gospel than in the Synoptists, adds much of value to our knowledge of the Apostle. It is from him that we learn that the call in Galilee was the outcome of an earlier association with Christ, whom John the Baptist had pointed out to his disciples as the Lamb of God. There is some reason to believe that at least six of the Twelve were among the followers of John who attached themselves to Jesus and returned with Him to Galilee. We also learn from S. John that Peter's early home had been at Bethsaida.

The testimony recorded in S. John vi. 69 recalls the confession at Caesarea Philippi, of which it may be a fuller account. It is difficult to account for the omission from the Petrine memoirs of the record of the last great lesson of humility that singled out S. Peter as its special object, when He "girded himself and began to wash the disciples' feet." Here also we learn of S. Peter's eagerness to know who was to be the betrayer of the Lord.

S. John, in his account of the warning in the Upper Room, differs from the other Evangelists. There is a dramatic irony in the question of the Apostle, "Why cannot I follow thee now? I will lay down my life for thy sake," pointing on, as it does, to the fulfilment of the apostolic destiny foretold in ch. xxi. 18, 19. From S. John we learn, what we might have suspected, that it was S. Peter's sword that was unsheathed to smite for his Lord before he fled. We learn, also, in spite of the delicate reticence that marks the writer's references

to himself, that it was S. John who sought out his friend at the darkest hour of his shame and self-reproach, and that it was in some house in Jerusalem to which he had access that S. Peter and the mother of the Lord spent the Sabbath day. Together the two friends received the earliest news of the Resurrection, and if the eager feet of S. John first reached the threshold, S. Peter's less sensitive impetuosity made him the first to enter the empty tomb. The closing chapter of the Gospel, added perhaps after the death of S. John by those who wished to attest his record, is of priceless value as showing the transition from the Peter of the Gospels, to the Peter of the Acts and the Epistle. It is the old Peter who flings himself into the sea to be first at his Master's feet, and is eager to know what his friend will do; but in "Lord, thou knowest that I love thee," and in the silent acceptance of the call both to service and to sacrifice, we see what new ineffaceable lines three days of failure, despair, and gladness can grave on a human character. S. Paul was converted at the gate of Damascus, S. Peter at the gate of the High Priest's palace in Jerusalem, and of both it was true that old things passed away, and behold all things became new.

For the life of S. Peter after the Ascension our chief authority is the earlier part of the Acts of the Apostles. From whatever source S. Luke derived his knowledge of the early history of the Church in Jerusalem, there is no sufficient ground for doubting the substantial accuracy of the account, which shows how naturally S. Peter took the lead of the little group

of disciples to whom had been committed the stupendous task of the evangelization of the world. It was on his suggestion that the vacant place in the number of the Twelve was filled: it was he who stood forward as the spokesman on the day of Pentecost, and who by healing the lame man at the Beautiful gate of the Temple, brought the new faith for the first time into contest with the Jewish authorities. He was dismissed with a caution, but was soon after arrested again with his fellow-apostles, and thrown into prison, whence they were mysteriously liberated. Found next day teaching in the Temple, they were brought before the Sanhedrin, but on the advice of Gamaliel no severe repressive measures were taken—"they beat them, and charged them not to speak in the name of Jesus, and let them go. And they departed, rejoicing that they were counted worthy to suffer dishonour for the Name."

In the incident of Ananias, we see the Apostle exercising those powers of discipline which had been committed to him in trust for the Church.

While this work of organizing and extending the Church at Jerusalem was occupying the energies of the Apostles, the course of events, rather than deliberate policy, opened the way for the preaching of the Gospel in the regions beyond. A visit of Philip the Evangelist led to the extension of the Church into Samaria, and Peter and John were sent from Jerusalem to conduct the first confirmation service of which we have any record. The contest at Samaria between S. Peter and Simon the magician became the foundation of a vast legendary super-

structure, reared by the Ebionite writers of the second century, of which only fragments survive in the Clementine Homilies and Recognitions.

Soon after this S. Peter seems to have left Jerusalem to undertake mission work among the outlying Jewish towns, perhaps in pursuance of the agreement with S. Paul, which is referred to in Gal. ii. 7-10. A visit to Joppa was followed by a new and important development of missionary activity. The invitation from Cornelius, a centurion of Caesarea, and probably a proselyte, gave the first opportunity for definite evangelization of Gentiles, who certainly formed the majority of the friends gathered to meet the Apostle. In Jerusalem, whither Peter returned from Caesarea, a cleavage seems to have already begun to show itself between the stricter defenders of Jewish privilege, who perhaps regarded S. James as their leader, and the more liberal Hellenistic Jews who had followed Stephen in his protest against the exclusiveness of Judaism. The Judaising party, jealous of any attempt to set aside the law, was disposed to regard this extension of missionary activity with suspicion, and to insist on circumcision as the necessary qualification for membership of the Christian Church. The whole future of Christianity depended on the verdict of the Church on this question, and it was to S. Peter, more than to any other human leader, that she owed her safe passage through this first and severest crisis of her history. Called on to defend his action at Caesarea, he succeeded, by narrating the actual course of events, in averting for a time the threatened contest. The visit to Antioch narrated in Galatians, ch. ii., seems to belong to this

period of S. Peter's life,[1] and serves to illustrate the struggle that was then going on in the mind of the Apostle between the liberal sympathies born of wider contact with men and the desire to avoid causes of contest that might precipitate a crisis. But when an appeal from the Church in Antioch compelled the Apostles and elders at Jerusalem to face the question of the terms on which Gentile converts should be admitted to communion, S. Peter's whole influence was thrown into the scale in favour of a generous recognition of Christian liberty. We can hardly doubt that in the negotiations that preceded the final decision it was S. Peter who acted as intermediary between the Apostle of the uncircumcision and the Jewish leaders. Our Epistle is a witness how completely and gladly S. Peter himself recognized that in the Church there was neither circumcision nor uncircumcision, but Christ all in all.

At some time before the conference, occurred the only other event in the life of S. Peter recorded by the author of the Acts—his release from prison. Clearly his activity in the early days of the Church had made him a marked man, and rendered it impossible for him with safety to remain in Jerusalem. He therefore "departed to another place," only returning to Jerusalem occasionally.

The record in the Acts is supplemented by a few references in S. Paul's Epistles, and by a mass of traditions, of which some at least rest on good

[1] See Turner on 'Chronology of the N.T.' in Hastings' *Bible Dictionary*, vol. i., p. 424; Paley, *Horae Paulinae*, v. 9. Also Hort, *Judaistic Christianity*, p. 76 ff. See note on page 11.

authority. S. Paul's references to Cephas, in 1 Cor., as leading about a wife, and as giving his name to one of the Corinthian parties, have been thought to indicate that S. Peter had visited Corinth. In Galatians we are told of three distinct occasions on which the two great Apostles came into contact with each other. The first of these was on the occasion of S. Paul's first visit to Jerusalem after his conversion, when 'he went up to see Peter, and abode with him fifteen days'—learning, we cannot doubt, all that the older Apostle could tell of the life of the Lord. The next visit of S. Paul to Jerusalem was apparently eleven years later (fourteen from his conversion) when he went up with Barnabas to take the alms of the Church of Antioch to the elders.[1] In view of wider openings for work among the Gentiles, S. Paul took advantage of the opportunity to confer with the pillars of the Church—James, Cephas, and John. It was then that the understanding was arrived at that "we should go to the Gentiles and they to the circumcision, for," he significantly adds, "he that wrought for Peter unto the apostleship of the circumcision wrought also for me unto the Gentiles." In other words, each man agreed to devote himself to the work for which he had proved most fitted.

[1] Space will not allow of any discussion of the difficult question of the identification of the visits of S. Paul to Jerusalem mentioned in Galatians with those recorded in Acts, for full discussion of which the reader must refer to the commentaries of Lightfoot and Ramsay, and to an excellent summary of arguments and authorities by Dr. Knowling in the *Expositor's Greek Testament*, vol. ii., pp. 332-4. Whatever allowance be made for fickleness of disposition, it is exceedingly hard to imagine S. Peter acting as described in Gal. ii. 12, 13 at any time after the Conference in Jerusalem, whereas there was a good deal to be said for the exercise of caution while the question at issue was still, as it were, *sub judice.*

The only other incident in the life of S. Peter mentioned in this Epistle was the visit to Antioch already referred to, when he ate with the Gentiles till certain came from James, after whose coming he separated himself, creating so strong a feeling of resentment that S. Paul was compelled to rebuke him publicly. In how true a spirit of Christian humility the rebuke was received is manifest from the attitude of the Apostle at the Council of Jerusalem soon after.

Of the traditions connected with S. Peter those only concern us here which serve to establish his connexion with the Roman Church.[1] That Peter came to Rome and there suffered martyrdom may be regarded as almost beyond dispute. The earliest reference to the death of the Apostle, after that in S. John xxi., is in the epistle of Clement of Rome, who sets before the Corinthians the example of 'Peter, who, through envy, endured, not one or two, but numerous labours, and so, having borne witness (cp. ch. v. 1 of this Epistle), went to the place that was his due.' Ignatius, in his epistle to the Romans, writes that he is not commanding them as Peter and Paul did, for they were Apostles, he, a convict. This reference to the presence of both Apostles in Rome is confirmed by Dionysius of Corinth, who says that they both visited Italy and suffered martyrdom about the same time (*κατὰ τὸν αὐτὸν καιρόν*). It is unnecessary to multiply quotations, for after Tertullian, who twice mentions the Apostle in connexion with the Roman Church, and Irenaeus, the tradition is general. The story that the Apostle

[1] For early authorities bearing on the subject see Additional note.

was, by his own request, crucified with his head downwards appears first in Origen; and the Church of *Domine Quo Vadis*, just outside the Porta Capena of Rome, preserves a tradition attributed to S. Ambrose, which records how, on the eve of a time of persecution, the Apostle was persuaded by the Christians to flee. Beyond the gate of the city he met Christ, and on asking, "Lord, whither goest thou?" received the answer "To Rome, to be crucified again." Peter understood, and going back to the city laid down his life for His sake.

But if it is practically certain that S. Peter visited Rome, is it equally certain that his martyrdom took place as early as the year 64 A.D.—the traditional date? It seems clear that he did not come to Rome till after S. Paul's two years' imprisonment there, which ended, according to the generally received chronology, in 63.[1] It is also clear that some at least of the early traditions imply a residence of some length in Rome.[2] It is therefore at least possible that an interval of some years separated the martyrdom of S. Paul from that of S. Peter.[3] Dionysius (κατὰ τὸν αὐτὸν καιρὸν)

[1] For a convenient summary of the chronological question see *Expositor's Greek Testament*, vol. ii., p. 38, 9; also Mr. Turner's article in Hastings' *Dictionary*.

[2] The later Roman claim of a twenty-five years' episcopate at Rome is supported on the assumption that S. Peter went to Rome immediately after his imprisoment in Jerusalem in 44. But not only does the Epistle to the Romans imply that at that time no Apostle had visited Rome, but the character of S. Paul's reception there in 60, and the absence of any reference to S. Peter in the Epistles of the imprisonment, afford almost conclusive evidence that S. Peter was not in Rome during any part of that time.

[3] "Lightfoot placed the martyrdom of St. Peter in A.D. 64, and that of St. Paul in A.D. 67; but if the two martyrdoms may be dissociated, it is open to consideration whether St. Paul's was not

seems to imply some interval, and if the persecution of Christians remained after the first outbreak a permanent Imperial regulation, the prominent leaders of the Church would be liable at any time to be struck down. An interval of five or six years might easily seem, in the view of writers of the second century, to be sufficiently covered by the phrase, "about the same time."

One of the chief difficulties in the way of a later date for S. Peter's martyrdom is the statement of Irenaeus that S. Mark wrote his Gospel after the death of the Apostle. There are strong reasons for believing that the Gospel, in its main outlines, at least, was written some time before the fall of Jerusalem. But against this assertion of Irenaeus must be set the testimony of Clement of Alexandria, who, in view of S. Mark's traditional connexion with Alexandria, might easily have access to reliable information, and who tells us that the Gospel was written during the lifetime of S. Peter.[1]

We may sum up by saying that though the evidence available is, on the whole, in favour of the traditional early date for the death of S. Peter, it is patient of an interpretation that would fix the date of his martyrdom as late as the earlier years of the Flavian Emperors, while the Neronian regulations remained in full force.

the earlier."—Swete, *S. Mark*, p. xvii. The date of A.D. 67-68 for the martyrdom of S. Paul depends on the testimony of Eusebius (*Hist. Eccl.* ii. 25).

[1] Clement records his account as a tradition of the elders (*παράδοσιν τῶν ἀνέκαθεν πρεσβυτέρων τέθειται*).—Swete, *S. Mark*, p. xx. Papias, though he does not say that S. Peter had died when the Gospel was written, seems to imply it. See Additional note.

No evidence can be adduced in support of Professor Ramsay's conjecture that the Apostle lived till about the year 80.[1]

II. DESTINATION.

The Epistle is addressed to the strangers of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia. A glance at the map will show that these Provinces include all Asia Minor north of the Taurus range, which separated them from Lycia, Pamphylia, and Cilicia. The order in which they are enumerated probably represents the itinerary of the bearer of the Epistle, who may be supposed to have landed at Sinope or some other port on the Euxine, and then gone south through North Galatia to Cappadocia, thence past the south Galatian cities to Asia, and so northwards to Bithynia.

Pontus had been conquered from Mithridates by Pompey in the year 65 B.C., and while the inland part was allowed to remain for a time practically independent, the northern coast district was annexed to Bithynia, retaining its own name and some measure of local independence. Along this coast were a number of large and prosperous Greek cities, of which Sinope, Heraclea, and Amisos were the most important, carrying on the commerce of the Euxine. The Greek commercial cities of Asia Minor generally had a considerable resident Jewish population, and we hear of Jews from Pontus at Jerusalem on the day of Pente-

[1] *The Church in the Roman Empire*, p. 279 ff. See also Dr. Sanday in *Expositor*, IV. vii., p. 411 ff.

cost. Aquila, S. Paul's friend, is also described as a Jew, a man of Pontus by race (Acts xviii. 2). The province is of interest through two later associations. It was from Pontus that Pliny wrote the letter to which Trajan's famous Rescript was a reply. From this letter we gather that by A.D. 112 Christianity had taken deep root in the province. It included many of all ages and every rank, and even of both sexes. It had been established there for a considerable time, for Pliny mentions one case of a suspect who asserted that he had abandoned Christianity twenty years ago, and on arriving in the district Pliny apparently found the machinery of persecution ready to start into full working order as soon as official sanction was given.

Pontus was also the native province of Marcion, who is said by Tertullian to have been a rich ship-owner at Sinope before he came to Rome.

Of the first introduction of Christianity into the province we have no record, but as there was constant communication between Pontus and the south by the great trade route from Tarsus to Amisos, missionaries from the Churches of Syria and Cilicia probably found their way into the province at an early date.

The great Roman province of **Galatia** stretched from Pontus on the north to the Taurus range in the south. It included, and derived its name from, the district in the north in which some tribes of Gauls had settled in the third century B.C. It also included those cities of Phrygia and Lycaonia—Derbe, Lystra, Iconium, and Antioch — which were the scene of S. Paul's early missionary labours. It is impossible to enter here into the interesting question of the destina-

tion of the Epistle to the Galatians, but there can be little doubt that here the whole Roman province is intended. The Churches of Galatia owed their origin and organization to S. Paul, and a determined attempt made by Judaizing teachers to undermine his authority was the occasion of his Epistle. In view of the unfavourable account given there of S. Peter's conduct at Antioch, it is interesting to note in his Epistle indications that he was acquainted with S. Paul's earlier letter. By the time that S. Peter wrote, the question of the relation of Christianity to Judaism was becoming overshadowed by the larger question of the relation of Christianity to the great world-empire, before whose assault Judaism as a political system had either fallen or was about to fall.

The reference to **Cappadocia** may throw some incidental light on the date of the Epistle. The district east of Galatia fell into the hands of Rome on the death of Archelaus in A.D. 17, but it was administered as an unimportant frontier district till A.D. 70, when Vespasian annexed to it parts of Armenia and Lycaonia and placed it under the rule of a Propraetor. From this time it took rank among the great eastern provinces of the Empire, and the fact that it is mentioned among these by S. Peter may perhaps be regarded as indicating the probability that the Epistle was written after that date. From A.D. 76 to 106, Cappadocia and Galatia were under the same Governor, though remaining otherwise independent of each other. Jews from Cappadocia were present in Jerusalem on the day of Pentecost, and the Gospel would be likely to be carried northwards into the province at an early

period, as there was constant commercial intercourse between Caesarea, the Cappadocian capital, and Tarsus.

The Roman Province of **Asia** included all Asia Minor west of Galatia. Ephesus had by this time supplanted the older capital Pergamos as the administrative centre of the province. S. Paul was forbidden of the Spirit to preach the word in Asia on his second missionary journey, but on his third journey he spent two years and three months at Ephesus, so that "all Asia heard the word of God." The Churches of Asia were specially rich in Apostolic admonitions. The Epistles to the Ephesians—probably a circular letter to the Churches of the Lycus valley—to the Colossians and to Philemon attest S. Paul's care for his Asiatic converts, and the two Epistles to Timothy throw light on the religious problems of the Ephesian Church at a rather later date. S. Peter's letter was probably written a few years later still, and the letters to the Seven Churches in the Apocalypse are the final message of the Apostolic age to this province.[1] There is no reason to doubt the tradition that S. John spent his old age at Ephesus, and guided the development of the Episcopal system in the province. After the Epistles of Ignatius, the Churches of Asia sink into comparative obscurity, as the newer Churches of Carthage, Alexandria, and Rome rise into importance.

Bithynia, a fertile and highly civilized province with a considerable Jewish population, afforded a

[1] Assuming that the Apocalypse dates from the reign of Diocletian, and not, as some recent writers have thought, from the period of the Jewish Wars, A.D. 68-70. There are grave difficulties in the way of the acceptance of this early date for the book in its present form.

promising field for missionary work, but S. Paul's attempt to enter it on his second missionary journey was frustrated by Divine intervention—"the Spirit suffered us not." We have no record of the circumstances under which it was evangelized.

Such were the Provinces to which the Epistle was addressed. But a further question remains for consideration. Were the 'strangers of the Dispersion' to whom this Epistle was addressed the same Jews of the Dispersion to whom S. James wrote his Epistle, or were they Gentile converts? It used generally to be supposed that the Epistle was addressed to Jewish Christians, but recent commentators have thought, from internal evidences, that the Epistle is addressed, in part at least, to Gentiles. The passages bearing on the question are noted as they arise. Moreover, there was no such severance between Jews and Gentiles in the Churches of Asia Minor as would make it possible for the Apostle to write an Epistle to either alone.

It would seem then that S. Peter, writing with S. James' Epistle in his mind, gives a wider extension to the word *Διασπορά*. It is probable that proselytes formed the nucleus of the Christian Churches in the Asiatic Provinces. Attracted by the monotheistic teaching of Judaism, they were ready to welcome a Gospel that transformed monotheism from a dead dogma into a living truth. The proselyte was thus a link of connexion between Jew and Gentile, and through him the Church entered into the inheritance of the Jewish title—'elect strangers of the dispersion.' If this be the true explanation, the Epistle would seem to have been written at a time when the severance

between Judaism and Christianity had become complete, and the truth fully recognized that in Christ there is neither Jew nor Greek.

III. DATE AND CIRCUMSTANCES.

The purpose of the Epistle is to encourage the Churches of the Asiatic Provinces, which were suffering from the hostility of the heathen, and were threatened with a more systematic and official persecution. It bears all the marks of having been written by one who had seen and suffered all that lay before those to whom he wrote.

Some points are to be specially noted as bearing on the date of the Epistle.[1]

1. It was false accusation of wrongdoing brought against them in the courts, rather than officially organized persecution, from which these Churches were suffering[2] (iii. 15-16).

2. The Apostle still hoped that by right conduct and submission to 'the powers that be' they might "put to silence the ignorance of foolish men" (ii. 15; iii. 13).

3. But they either had suffered, or more probably might soon be called to suffer, not on charges of wrong-

[1] The following list will serve to show to what varied dates the Epistle has been assigned by competent authorities :Weiss (who thinks S. James used this Epistle), 53 or 54 ; Alford, Zahn, 60-63 ; Hort, Lightfoot, about 64 ; Huther, 65-67 ; Ramsay, 80 ; M'Giffert (who suggests Barnabas as the author), about 90 ; Jülicher, about 100 ; Weizsacher (following the Tübingen theory), 112-113.

[2] As Ramsay points out (*Expositor*, IV. viii., p. 288 ff.) even officially organized persecution would, in the Roman legal system, depend on individual initiative. The *dilatores* or private inquisitors were a characteristic feature in the social life of the time. See chap. iii. 15.

doing, but for the Name itself (iv. 16, 18). To see the significance of these allusions, we must review shortly the relations of the Church to the Empire during this period. In S. Paul's mission work the Imperial authorities were his one adequate protection (under God) against his Jewish adversaries. It was the Empire that 'let' the manifestation of Antichrist (2 Thess. ii. 7). But with the accession of Nero these friendly relations were changed.[1] The growth of Christianity among the lower classes in Rome awakened the suspicion of the Emperor, and brought about the first systematic persecution. Tacitus says that Nero "punished with every refinement of cruelty the men whom the common people hated for their secret crimes, and whom they called Christians. In the first place some were seized and made to confess; then on their information a vast multitude was convicted, not so much of arson as of hatred of the human race (*odium generis humani*)." He then goes on to record how Nero's brutal levity after a time evoked some commiseration for his victims on the ground that they were not destroyed for the good of the State, but to satisfy the cruelty of an individual.

From this account we gather that it was not as Christians but as malefactors that the members of the Church were at first punished, but that after the first outbreak a systematic persecution went on for some time, in fact till the people were weary of it,

[1] The acquittal of S. Paul in A. D. 63 would amount to a recognition that the profession of Christianity was not to be regarded as a crime. The change in Imperial policy seems to have been sudden and complete.

the special charge now being that of *odium generis humani*.[1]

Now though the Neronian persecution was confined to Rome, a step of this kind, taken by Imperial authority, would be certain to form a precedent for Provincial Governors, and there was therefore good reason to fear that the persecution would extend to other parts of the Empire. The transition from the conviction of Christians on vague charges of enmity to society to their conviction on the specific charge of being Christians would be easy and rapid. That Nero's persecution was more than a sporadic outbreak is shown by a passage in Suetonius, where in a list of Roman police regulations—suppression of disorderly banquets, regulation of eating houses, and the like—appears the item, 'the punishment of Christians, a body of men under the influence of a novel and mischievous superstition' (*genus hominum superstitionis novae ac maleficae*).

If S. Peter was writing from Rome, as is most probable, his views would naturally be coloured by the circumstances of that city. The question, therefore, on which (*inter alia*) the date of the Epistle depends is this—at or about what year did the profession of the name of Christian become a criminal offence there? That it was so before the time of Pliny's letter is of course clear, and the theory which dates the Epistle from

[1] There is some doubt whether this phrase represents a specific legal charge, or the general ground of accusation, the specific charge being probably that of sacrilege. See Ramsay, *The Church in the Roman Empire*, pp. 236-7; and on the whole question see also Mommsen in *Expositor*, IV. viii., pp. 1-7, and Sanday in *Expositor*, IV. vii., p. 407 f.

that period can no longer be maintained now that the character of Trajan's policy is more clearly understood. The Epistle has been taken to imply that there was already a systematic official persecution in progress among its readers, but the passages cited in support of this view (iii. 15; iv. 14-16; v. 8., see notes *in loc.*) might equally imply that the writer anticipated that the precedent set by Rome would be followed in the Provinces. If therefore it may be assumed that the Flavian Emperors made no immediate change in the police regulations that had grown out of Nero's persecution, it is inherently probable that within a few years of the beginning of the systematic attack on the Church the Name itself would become the recognized test. And S. Peter's Epistle would seem to have been written just as this change was beginning,[1] and while a lingering belief in the justice of Rome still remained. By the time of the Apocalypse this hope had wholly passed away. Nothing remained but a death grapple between the new world-faith and the old world-empire.

Among other points that require consideration as bearing on the date of the Epistle are the following:

1. The author shows acquaintance with the Epistle to the Ephesians, which is generally dated A.D. 62, and perhaps with the Epistle to the Hebrews, which was probably written between A.D. 66 and 68.

2. It is, on the whole, improbable that S. Peter would have written to the Churches of Galatia and Asia while S. Paul was alive and able to communicate

[1] In the Pastoral Epistles there is no trace of any such systematic persecution as is implied in our Epistle.

with them.[1] According to Lightfoot's chronology S. Paul was a prisoner in Rome from 61 to 63, was then released, and visited the East and probably the West, returning to Rome to suffer martyrdom in or about A.D. 67.

3. Bithynia was unevangelized in A.D. 50, when S. Paul was prevented from preaching there. Our Epistle seems to imply the existence of organized Christian communities there.

4. Some passages in the Epistle gain in significance if we regard them as written after the fall of Jerusalem[2] (see on i. 4; ii. 4; iv. 7, 17).

Piecing together these scattered suggestions and the vague notices of S. Peter's later life (see pages 12-14) it may be permissible to hazard a guess as to the circumstances of the Epistle. S. Peter may have come to Rome after the initial violence of the Neronian persecution had passed, and probably after the death of S. Paul. His object would be to strengthen and establish that sorely afflicted Church.[3] Mark and other disciples of S. Paul would naturally rally round the Apostle, and Silas may have joined him from Asia, bringing news of the Churches there. With the accession of the Flavian dynasty there was reason to hope for a gradual abandonment of the Neronian policy, especially in view of Vespasian's proclamation at the time of his accession. The Epistle may have been written just at this time, to

[1] "An examination of 1 Peter supplies more than one reason for believing the Epistle to have been written subsequent to St. Paul's death" (Swete, *S. Mark*, p. xvii.).

[2] See Ramsay, *Church in the Roman Empire*, p. 287.

[3] See Weizsacher, *Apostolic Age*, ii., pp. 153, 4. See also Note by F. Warburton Lewis, in *Expositor*, 1899, pp. 319, 20.

exhort the Churches of Asia to avoid carefully any cause of offence that might stir the smouldering embers of persecution. This would account for the general and guarded character of the advice given, which Silas would be able to supplement by personal exhortation. The future was uncertain: it might bring to the Church immunity from danger, or renewed suffering. Be ready for either, is the message of the Apostle (see ch. iii. 12-14). But the more tolerant policy, which there is good reason for believing the Flavian Emperors adopted, did not come into force till the Apostle had followed his Lord through martyrdom to victory.

IV. CHARACTERISTICS.

The first noteworthy characteristic of the Epistle is its close connexion with the Septuagint version of the O.T. This appears, not only in the quotations, which are numerous (see Notes to Paraphrase), but also in the language of the whole Epistle. A few of the quotations appear to be derived from the Epistle to the Romans and the Epistle of S. James, and where the writer is quoting directly from the LXX. he does not hesitate to alter a word here and there, where such change brings out his point more clearly.

Another striking feature of the Epistle is its allusiveness. "To know these thickly crowded lines truly would be to know the Gospel."[1] The great truths of Christianity are dealt with in a way which presupposes that the reader is already familiar with

[1] Bishop Alexander in *Expositor*, 1886.

them. Indeed, it may almost be asserted that the Epistle presupposes acquaintance on the part of the readers with the Epistle to the Romans, the teaching of whole sections of which is sometimes summed up in a single paragraph. Compare, for instance, ch. ii. 8-10 with Romans ix.; ch. ii. 13, 14 with Romans xiii. 1-7; ch. ii. 24 with Romans vi. 1-14; and ch. iii. 18 with Romans v. 6-10.

Again, no reader can fail to mark the tone of tenderness and sympathy that pervades the Epistle. It is truly pastoral in its expression of the loving anxiety of the writer to cheer and strengthen the Churches before whom lies the fiery trial of persecution. As Paul and Silas sang songs in the prison, so the music of thanksgiving and praise wells up in this Epistle, till the present pain and the sharpness of the Cross are forgotten in the glory of the ascended Christ. In this way, the Epistle is a practical application to the special difficulties of the time of the teaching of the Epistle to the Ephesians.

The Apostle has a threefold message of encouragement to give to the Churches to which he writes.

1. *The hope of the inheritance.* 'On earth ye are strangers, there is your home: on earth ye are despised, there is your glory: earth is passing, heaven is eternal.' The Epistle to the Hebrews, also written to a Church about to undergo persecution, is full of the same thought.

2. *The example of Christ*, who, for the joy that was set before Him, endured the Cross. We scarcely realize, as we read the descriptions in the Gospels of the physical sufferings of Christ, how every

circumstance of those sufferings was reproduced in the lives of those for whom those records were first written. Reproaches died on the lips of those who remembered the silence of Christ; buffetings, scourgings, mockery, were less hard to bear for those who considered Him who endured such contradiction of sinners against Himself. The early Church learned, by the teaching of experience, that the death of the Shepherd did not purchase for the flock immunity from suffering, but the higher honour of being partaker of all that He bore.

3. *The certainty that injustice would not go unpunished.* This confident committing of the cause of the Church to a Faithful Creator was far removed from the outcry for vengeance that makes some of the Psalms so alien from the spirit of Christ. Against such a spirit of revenge the Apostle expressly warns his readers. The unanswered question of ch. iv. 17 has an unmistakable undertone of compassion. We remember as we read it the words of the Lord, "Pray for those that persecute you." 'What you suffer, you suffer with Christ, but for them there is no hand to uphold, no uplifted cross to cheer.' Was it this sense of the doom of the persecutors that recalled to the Apostle some unrecorded word of Christ through which shone a hope even for these, since "He went and preached to the spirits in prison"?

Another characteristic feature of the Epistle is the stress laid on the duty of submission (ὑποταγή). The injustice of the persecution with which the readers were threatened might provoke resentment

and reckless outbreaks of denunciation and protest, which would only serve to feed the fires of heathen hostility. But submission is not only the mark of the Christian as he stands before rulers and kings: it is to enter into all the relations of life in family and household and Church. The true democracy is not the state where all rule, but the state where all obey.

And so this call to submission leads on to the last keyword of the Epistle, *κοινωνία*. No Epistle of the N.T. is more rich in its conception of the Church as a great brotherhood. The words that are used to describe the Christian community[1] (*οἶκος*, *ἱεράτευμα*, *ποίμνιον*, *ἀδελφότης*) imply that the blessings of the Gospel belong not to the individual as such, but to the individual as a member of a community. And in the exercise of spiritual gifts the law is the same—service for the whole body. It was under the stress of persecution that the Church entered into the fulness of her corporate life. The body of Christ learnt its unity in the school of suffering.

V. SILAS AND MARK.

There is little doubt that the Silvanus of this Epistle is the Silas who appears in the Acts as S. Paul's companion. The name is uncommon, and the reference to him in this Epistle seems to imply that he was known to some at least of the Churches to

[1] It seems strange that the two names for the Christian community that are most conspicuous in the Epistle to the Ephesians, *ἐκκλησία* and *σῶμα*, are not used in this Epistle.

which the Epistle is addressed. We first hear of him as sent, with Judas Barsabas, to convey to Antioch the decree of the Council of Jerusalem. At Antioch the two delegates, being themselves also prophets, exhorted the brethren with many words and confirmed them. After this, Silas returned to Jerusalem, but shortly after came back to Antioch to accompany S. Paul on his second missionary journey. It is probable that S. Paul selected Silas in order that he might confirm on behalf of the Jerusalem Church the decrees which he delivered along the route of his earlier missionary journey. Throughout the second journey Silas accompanied the Apostle, sharing his imprisonment at Philippi and the other incidents of the work in Macedonia and Achaia. After his visit with Timothy to Thessalonica, he rejoined S. Paul at Corinth, and probably accompanied him to Jerusalem, where we lose sight of him till he appears here as the bearer of this Epistle of S. Peter. As a prominent member of the Church at Jerusalem he would have known S. Peter and S. Mark in the early days of the Church, and the association of their names in this Epistle shows how the ancient bond of friendship drew together the aliens of the scattered Church of Jerusalem.

The identification of "Marcus my son" with the Mark of S. Paul's first missionary journey may also be regarded as well established. In the early days of the Church at Jerusalem the house of Mary, the mother of Mark, and a near relative of Barnabas—himself a man of some wealth—was a meeting-place for Christian worship. It was thither that S. Peter almost instinctively directed his steps on his release

from imprisonment. Barnabas, who visited Jerusalem about A.D. 46 with Saul to bring alms to the Church, took Mark back with him to Antioch, as he had some years before brought Saul from Tarsus. Mark went with the two Apostles on their first missionary journey in the capacity of assistant (ὑπηρέτης), but for some reason left them in Pamphylia and returned to Jerusalem. S. Paul's keen resentment at this desertion resulted in a contest at the outset of the second missionary journey which led to a separation from Barnabas, who took Mark and departed to Cyprus. The traditional connexion of Mark with the Alexandrian Church may have resulted from a visit paid to Egypt at this time, but the next certain information we have of him is in the salutations in Colossians iv. 10, from which we gather that he was in Rome but contemplated visiting the Churches of Asia. Here, and in Philemon, the completeness of the reconciliation between S. Paul and his former colleague is attested by the title *συνεργός* by which he is described. Mark appears to have carried out his intention of visiting Asia, for Timothy is charged to "pick up and bring him" from Ephesus (2 Tim. iv. 11), and here the *συνεργός* of Philemon is replaced by the equally warm commendation *ἔστι γάρ μοι εὔχρηστος εἰς διακονίαν*. We conjecture that after the death of S. Paul, Mark attached himself to his former teacher S. Peter, for the tradition that he acted as S. Peter's interpreter (*ἑρμηνευτής*) is very strongly attested. Lightfoot suggests that his special work was the translation into Latin of the Apostle's teaching. There is reason for thinking that S. Peter knew Greek as well as Aramaic, Galilee being

at this time thoroughly bilingual.[1] The name by which he is referred to in this Epistle—*ὁ υἱός μου*—implies that he owed his conversion, or at least his early teaching in the faith, to S. Peter. That he was S. Peter's actual son is extremely improbable.

VI. THE PLACE OF WRITING.

Assuming, as seems almost certain, that the *ἡ ἐν Βαβυλῶνι συνεκλεκτὴ* of ch. v. 13, refers to the Church in the place from which the Epistle was written, we have to choose between the interpretation that regards Babylon here as referring to the ancient city by the Euphrates, and that which regards the name as a mystical name for Rome.[2] The chief arguments of those who hold the former of these views are:

1. That in an Epistle of this kind an enigmatic reference would be out of place, and that 'Babylon can only mean Babylon.'

2. That the cities along the valley of the Euphrates contained large and important Jewish colonies, planted there by the Seleucid kings, which S. Peter, as the Apostle of the circumcision, would be very likely to visit.

It was for these Jews of the Eastern Dispersion that Josephus wrote his history, and it is often thought that it was for these colonies of Jews especially that S. James' Epistle was intended.

[1] See Roberts: *Greek, the Language of Christ and His Apostles.*

[2] Strabo mentions a fortress in Egypt called Babylon, but the suggestion that this is the Babylon of our Epistle hardly requires serious consideration.

But against this view it is urged:

1. That till the time of Calvin no writer suggests that Babylon here refers to the city on the Euphrates.

2. That the Jews were acquainted with the use of the name as a mystical name for the great world-power of the West.[1]

3. That in the Apocalypse the name Babylon is introduced as though it was already familiar to the readers as a synonym for Rome.

4. That the use of the title Διασπορά at the beginning of the Epistle as a description of the Christian Churches to which it was addressed would naturally suggest the similar mystical application of the name Babylon at the end.

The view which regards Rome as the place of origin of the Epistle is supported by several other arguments, the combined strength of which is very great.

1. While the tradition that S. Peter visited Babylon is late and probably arises from the Epistle, the tradition that he visited Rome is early and well attested.

2. The presence of Silas and Mark in Rome is easily accounted for, while their presence in Babylon is not easy to explain. It is also difficult to understand how S. Peter would be able to become acquainted with the Epistles to the Romans and Ephesians in Babylon.

3. According to Strabo, Babylon itself was at this time a desert, and Josephus also mentions the fact that about twenty years before this time a plague and a persecution had scattered the Jewish colony there. It has been suggested that Peter might have been visiting

[1] See Lightfoot, *Apostolic Fathers*: *Clement*, II., p. 492.

the churches of the neighbouring cities, which were included in the *province* of Babylon.

4. The Epistle bears traces of having been written under the stress of a persecution either actually in progress, or only temporarily suspended.[1] The title συνεκλεκτὴ gains a new significance if read in the light of this general impression. The Church of Rome was elect to a primacy, not of authority but of suffering.

On these grounds it seems most probable that the Epistle was written from Rome,[2] the mystical name being used, either for prudential reasons, or more probably as most naturally corresponding to the mystical Διασπορά of the opening salutation.

VII. RELATION TO OTHER BOOKS.

There are three Epistles at least with which it seems practically certain that the writer of this Epistle was acquainted—the Epistles to the Romans and Ephesians, and the Epistle of S. James. The resemblances between our Epistle and the Epistle to the Hebrews constitute an interesting literary problem, which deserves more attention than it has yet received. It is doubtful whether S. Peter had read the Epistle

[1] The use of the name Babylon for Rome by the Apostle implies an attitude of cruelty and aggression on the part of the Imperial authorities such as we have no reason to believe existed at any time previous to the outbreak of the Neronian persecution. To S. Paul Rome was not Babylon, but the metropolis of a great world empire of which he was proud to be a citizen. The Pastoral Epistles are coloured by the sadness of disillusionment.

[2] Ramsay speaks of our Epistle as "impregnated with Roman thought to a degree beyond any other book in the Bible."—*Church in the Roman Empire*, p. 286.

to the Galatians, though the resemblance between chap. ii. 16, and Gal. v. 1, 13, seems more than a coincidence. The same doubt arises in the case of the Epistles to the Thessalonians, of which there seem to be echoes in chaps. i. 13, v. 8 (1 Thess. v. 6, 8): i. 2 (2 Thess. ii. 13); iii. 7 (1 Thess. iv. 4).

The reader can test the reality of the resemblances between this Epistle and the three enumerated by a comparison of the following, which are among the clearest cases of indebtedness:

Rom. iv. 24. *τοῖς πιστεύουσιν ἐπὶ τὸν ἐγείραντα Ἰησοῦν τὸν Κύριον ἡμῶν ἐκ νεκρῶν.* Cp. 1 Pet. i. 21.

Rom. viii. 18. *παθήματα τοῦ νῦν καιροῦ . . . τὴν μέλλουσαν δόξαν.* Cp. 1 Pet. v. 1.

Rom. xii. 1. *θυσίαν ζῶσαν . . . εὐάρεστον τῷ θεῷ . . . λογικὴν λατρείαν.* Cp. 1 Pet. ii. 2, 5.

Rom. xii. 9. *ἀγάπη ἀνυπόκριτος.* Cp. 1 Pet. i. 22.

Compare also 1 Pet. i. 12 with Rom. xv. 21.
1 Pet. ii. 6 ff. „ Rom. ix. 33.
1 Pet. i. 22 and ii. 17 „ Rom. xii. 10.
1 Pet. ii. 24 „ Rom. vi. 18.
1 Pet. iii. 22 „ Rom. viii. 34.
1 Pet. iv. 9 „ Rom. xii. 13.
1 Pet. iv. 10, 11 „ Rom. xii. 3-8.

See also page 26.

Eph. i. 3. *Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.* Cp. 1 Pet. i. 3.

Eph. i. 4. *πρὸ καταβολῆς κόσμου.* Cp. 1 Pet. i. 20.

Eph. iv. 32. *εὔσπλαγχνοι.* Cp. 1 Pet. iii. 8.

Eph. v. 6. *υἱοὺς τῆς ἀπειθείας.* Cp. 1 Pet. i. 14.

Eph. v. 18. *ἐν ᾧ ἐστιν ἀσωτία.* Cp. 1 Pet. iv. 4.

Compare also 1 Pet. i. 13 with Eph. vi. 14.
1 Pet. ii. 1-3 „ Eph. iv. 21-24.
1 Pet. ii. 4-6 „ Eph. ii. 19-22.
1 Pet. ii. 18 „ Eph. vi. 5-8.
1 Pet. iii. 1 „ Eph. v. 22, 24.

Jas. i. 2. *πειρασμοῖς ποικίλοις.* Cp. 1 Pet. i. 6.
Jas. i. 3. *δοκίμιον ὑμῶν τῆς πίστεως.* Cp. 1 Pet. i. 7.
Jas. ii. 1. *προσωποληψίαις.* Cp. 1 Pet. i. 17.
Jas. i. 21. *ἀποθέμενοι . . . περισσείαν κακίας.* Cp. 1 Pet. ii. 1.
Jas. iv. 7. *ἀντίστητε τῷ διαβόλῳ.* Cp. 1 Pet. v. 8, 9.
Compare also 1 Pet. i. 24 with Jas. i. 10, 11.
1 Pet. iv. 8 „ Jas. v. 20.
1 Pet. v. 5 „ Jas. iv. 6.

But in all three cases the resemblance is closer than can be shown in isolated quotations, and enters into the whole structure of the Epistle.

It is natural that in writing to churches, some of which at least had been founded by S. Paul, S. Peter should recall to himself and to them what they had already learned from their founder. But the Paulinism of the Epistle has often been exaggerated.[1] It is no mere "echo of Paul," but has distinct characteristics of its own, not only in what it says, but also in what it omits. So, for example, there is no reference to the relations of the Jew to the Gentile, or to that purpose of God in calling the Gentiles which is so prominent in the Epistle to the Ephesians. Again, neither *σωτηρία*, *ψυχή* nor *δικαιοσύνη*—to take three prominent words—are used in quite a Pauline sense, the signifi-

[1] As, for example, by Pfleiderer, who calls our epistle "a popularized, and for that very reason a diluted and faded Paulinism." *Paulinism*, vol. ii., p. 162 (E.T.).

cance being much more closely akin to that which they bear in the Epistle to the Hebrews.

Dr. Hort says: "In the First Epistle of St. Peter many thoughts are derived from the Epistle to the Ephesians, as others are from that to the Romans: but St. Peter makes them fully his own by the form into which he casts them, a form for the most part unlike what we find in any Epistle of St. Paul's."[1]

The relation of our Epistle to the Epistle to the Hebrews constitutes a difficult and interesting literary problem. The resemblances are of three kinds:

1. A similarity of purpose. Both Epistles are written to encourage churches that are either suffering, or about to suffer, persecution. And in both the Christ, exalted through suffering, is presented as the model of patient endurance — "the author and finisher of our faith, who for the joy that was set before him endured the Cross, despising the shame." (Heb. xii. 1-3; 1 Pet. ii. 21-23.) Both Epistles contain warnings against the dangers of apostacy and of resentment under injury. But the general impression derived from a comparison of the two Epistles is that the special persecution that gave rise to the Epistle to the Hebrews was more religious (*i.e.* Jewish) and less official than that dealt with in our Epistle.

2. A similarity of doctrinal standpoint. "Both regarded the law from the side of the Gospel, and not (as has been said of S. James) the Gospel from the side of the law: both saw in the Jewish worship a preparation for the Christian, and gave to the Old

[1] Hort, *Prolegomena to Romans and Ephesians*, p. 169.

Testament an essentially Christian interpretation; . . . just as the Jews looked forward to the restoration as a definite historical crisis, so both authors conceive the Christian *hope* (1 Pet. i. 3; Heb. vi. 18) and Christian *salvation* (1 Pet. i. 5-10; Heb. i. 14; ix. 28) as objective realities, and an eventual future inheritance reserved till the second coming of Christ.[1]

"Both emphatically connect the sufferings of Christ with our future glory (1 Pet. i. 11; Heb. ii. 10) as two co-ordinate parts of God's scheme of redemption. . . . They alone make reference to the blessing pronounced by the ninth beatitude on those who suffer reproach for Christ's sake" (1 Pet. iv. 14; Heb. xi. 26).[2]

S. Peter's references to the Atonement recall the fuller treatment of the same subject in the Epistle to the Hebrews. Dr. Liddon says,[3] "S. Peter lays special stress on the moral significance and on the atoning power of the Death of Jesus Christ. Here he enters within that circle of truths which are taught most fully in the Epistle to the Hebrews; and his exhibition of the Passion might almost appear to presuppose the particular Christological teaching of that Epistle."

In general it may be asserted that the resemblances and differences between both Epistles and those of S. Paul are of the same kind. (See p. 35.)

[1] "With Peter the object of faith is identical with that in the Epistle to the Hebrews, namely, things to come; it is trust in the promises of God, a trust which shall be rewarded by the fulfilment of its hope, if it remains steadfast and immovable. It is thus fixed upon God, and is almost a synonym for hope."—Reuss, *History of Christian Theology in the Apostolic Age*, vol. ii., p. 268.

[2] Rendall, *Theology of the Hebrew Christians*, pp. 43-44.

[3] *Bampton Lectures*, p. 300.

3. A similarity of phrases and forms of expression, some of which are unusual.[1] The following are the most striking:

ἀντίτυπος, 1 Pet. iii. 21: Heb. ix. 24. See Additional note.

ξένοι καὶ παρεπίδημοι, 1 Pet. i. 1, ii. 11; Heb. xi. 13.

κληρονομεῖν τὴν εὐλογίαν, 1 Pet. iii. 9; Heb. xii. 17.

ἀναφέρειν θυσίαν τῷ θεῷ διὰ Ἰησοῦ Χριστοῦ, 1 Pet. ii. 5; Heb. xiii. 15.

Compare also the use of οἶκος in 1 Pet. ii. 5: Heb. iii. 6: of φανεροῦσθαι (for the Incarnation) in 1 Pet. i. 20; Heb. ix. 26: of ποιμήν (for Christ) in 1 Pet. ii. 25: Heb. xiii. 20: of ἀναφέρειν ἁμαρτίαν in 1 Pet. ii. 24; Heb. ix. 28: of ῥαντισμὸς in 1 Pet. i. 2: Heb. xii. 24: of προσέρχομαι (for approach to God), 1 Pet. ii. 4; Heb. iv. 16;[2] and of σῶμα Χριστοῦ (as the instrument of atonement), 1 Pet. ii. 24, Heb. x. 5, 10.

Setting aside the theory of identity of authorship,[3] to which there are insuperable objections, two ways of accounting for these resemblances remain. Either one of the writers was acquainted with the work of the other, or both drew from the common store of ideas and phrases that belonged to Judaistic Christianity.

Those who accept the former of these explanations differ as to which Epistle is the earlier. But if the date of S. Peter's Epistle suggested in these notes is

[1] For a more complete list see Ayles, *Epistle to the Hebrews*, pp. 64-66.

[2] It is worthy of note that neither ἀναφέρω, ῥαντίζω, nor προσέρχομαι are found in any of S. Paul's Epistles, whereas they are among the most characteristic words of the Epistle to the Hebrews.

[3] Welch, *Authorship of the Epistle to the Hebrews.*

approximately correct, it is clear that the Epistle to the Hebrews was the original.[1] And this is confirmed by a study of the resemblances between the two Epistles. As Mr. Ayles says, "Many ideas common to Hebrews and Peter are in no way characteristic of the latter: and St. Peter may well have got them from a friend, just as he has extensively borrowed from St. Paul and St. James. But these ideas *are* characteristic of our author, and serve to distinguish him from every other writer in the New Testament."

If the latter explanation be accepted these two Epistles represent two stages of the more liberal Hellenistic Christian teaching, just as the Epistle of S. James and the Second Epistle of S. Peter represent two stages of the more conservative Hebrew standpoint. In the Epistle to the Hebrews the new is regarded as the fulfilment of the old; in our Epistle the new has absorbed the old. But the tendency of both writers is to regard Christianity as the natural outcome of Judaism. Though this idea is found also in S. Paul's Epistles, he more habitually speaks of the calling of the Gentiles as the beginning of a new dispensation, and emphasizes the opposition between the law and the Gospel. As Menegoz says, "L'auteur de l'Epître aux Hébreux est un *évolutioniste*; Saint Paul est un *revolutionnaire*, en prenant ce terme en son sens exclusivement moral et religieux."

[1] If the Epistle to the Hebrews was written, as Harnack has recently suggested, to a community of Jewish Christians in Rome, S. Peter would naturally become acquainted with it during his residence there. His use of the Epistle is, however, equally explicable if its original destination was Jerusalem, as there must have been constant intercourse between the Mother Church and Rome.

S. Paul's address to the Ephesian elders, recorded in Acts xx., has several of the characteristic thoughts of this Epistle, though their presence there may be only a coincidence. Compare, *e.g.*:

Acts xx. 19. *μετὰ πάσης ταπεινοφροσύνης*, with 1 Pet. v. 5.
καὶ πειρασμῶν, with 1 Pet. i. 6.

Acts xx. 23. *τὸ Πνεῦμα τὸ Ἅγιον . . . διαμαρτύρεται*, with 1 Pet. i. 11.

Acts xx. 28. *προσέχετε . . . τῷ ποιμνίῳ, κ.τ.λ.*, with 1 Pet. v. 2.
ἣν περιεποιήσατο διὰ τοῦ αἵματος τοῦ ἰδίου, with 1 Pet. i. 19.

Acts xx. 24. *τὴν διακονίαν ἣν ἔλαβον*, with 1 Pet. i. 12.

Acts xx. 32. *οἰκοδομῆσαι καὶ δοῦναι τὴν κληρονομίαν, κ.τ.λ.*, with 1 Pet. i. 4, ii. 4.

Acts xx. 33. *ἀργυρίου ἢ χρυσίου . . . ἐπεθύμησα*, with 1 Pet. v. 2.

Some interesting parallels may be found between this Epistle and the eschatological discourse of our Lord recorded in Matt. xxiv., Mark xiii., and Luke xxi. The following phrases, for instance, recall passages of the Epistle:

ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου καὶ θρὶξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται (Luke xxi. 17, 18; cp. 1 Pet. iv. 14 and iii. 13).

ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται (Matt. xxiv. 13; cp. 1 Pet. i. 9).

τοὺς ἐκλεκτούς (Matt. xxiv. 22; cp. 1 Pet. i. 2).

ὥσπερ δὲ αἱ ἡμέραι τοῦ Νῶε, κ.τ.λ. (Matt. xxiv. 37; cp. 1 Pet. iii. 20).

ἀπαγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας ἕνεκεν τοῦ ὀνόματός μου (Luke xxi. 12; cp. 1 Pet. ii. 14, iv. 16).

Notice also

Luke xxii. 25. Οἱ *βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν* (cp. 1 Pet. v. 3).

Luke xxii. 28. *ὑμεῖς ἐστε οἱ διαμεμενηκότες μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου* (cp. 1 Pet. i. 7; ii. 21; iv. 13).

VIII. THE EPISTLE AND S. PETER'S SPEECHES IN THE ACTS.

A very interesting incidental evidence of the genuineness both of this Epistle and of the speeches of S. Peter recorded in the earlier chapters of the Acts is afforded by a comparison, which serves to show that both bear unmistakably the impress of the same mind.

In the Acts, as in the Epistle, we notice the tendency to associate the sufferings of Christ with His exaltation, and the tendency to illustrate the spiritual truths of the Christian faith by reference to O.T. Scriptures. But the resemblance goes far beyond any such merely general ideas as these.

In the speeches in the Acts the sufferings of Christ are looked on as—

1. A final evidence of human sinfulness (Acts ii. 23; iii. 14; iv. 10; v. 30).

2. A foreordained purpose of God (Acts ii. 23; iv. 28).

3. A fulfilment of prophecy (Acts iii. 18, 24; x. 43).

4. A means to resurrection and exaltation (Acts ii. 24, 31-6; iii. 13, 15; iv. 10; v. 31; x. 40).

5. A means of redemption (ii. 38; iii. 19, 26; iv. 12; v. 31).

In the Epistles the first of these naturally appears less strongly, but the others are the dominating thoughts of the whole. And the same ideas reappear in the Apostle's thoughts about the sufferings of the Church. They too are—

An evidence of human sinfulness (chap. iii. 16).

Foreordained of God—the appointed destiny of those who are Christ's (chaps. ii. 21; iii. 17).

A means of exaltation (chaps. iv. 13-14; v. 6, 10).

Besides this identity of thought, a number of detailed points of resemblance may be noted. The following are perhaps the most striking:

Acts iv. 11. The stone set at nought of the builders. Cp. 1 Pet. ii. 7.

Acts x. 28. No man common or unclean. Cp. 1 Pet. ii. 17.

Acts v. 31; x. 39. The Cross called a tree (ξύλον). Cp. 1 Pet. ii. 24.

Acts ii. 24-32. The soul of Christ not *left* in Hades. Cp. 1 Pet. iii. 19.

Acts ii. 32; iii. 15; iv. 10; v. 30; x. 40. Christ raised from the dead by the Father. Cp. 1 Pet. i. 21.

Acts iii. 21; x. 43. The prophets God's messengers to testify of Christ. Cp. 1 Pet. i. 10.

Acts x. 35. God is no respecter of persons. Cp. 1 Pet. i. 17.

Such resemblances as these can hardly be accounted for by any theory other than that of identity of authorship.

But while thus closely resembling the discourses in the Acts, the Epistle shows a more developed theology,

due in part to the character of the readers for whom it was intended,[1] and in part, no doubt, to the ripening experience of age, and the influence of St. Paul's more profound doctrinal perception. We detect a deeper realization of the significance of the death of Christ, and a clearer conception of the nature of the blessed hope of His appearing. The keen sense of resentment against those who had 'killed the Prince of life,' that is so marked a feature of the speeches, is absent in the Epistle. In the light of that morning that was already breaking the shadows of the night of persecution and injustice were passing away. Look around and forgive; look within and be holy; look up and rejoice, is the threefold message of the Epistle.

Professor Stevens, in his *Theology of the New Testament*, suggests an interesting line of thought. "It has been remarked," he says, "that the idea of the Messianic glory remained throughout his Christian life the central thought of the Apostle Peter. The relation of that glory to suffering was the principal problem with which his mind sought to deal. In the first period of his life, represented by the Gospels, it was im-

[1] Writing of the discourses in Acts ii. and iii. Dr. Knowling says: "The death of the Cross was in itself the fact of all others which was the insuperable offence to the Jew, and it could not help him to proclaim that Christ died for his sins if he had no belief in Jesus as the Christ. The first and necessary step was to prove to the Jew that the suffering of the Messiah was in accordance with the counsels of God and the voices of the prophets. But the historical fact accepted, its inner and spiritual significance would be imparted, and there was nothing strange in the fact that disciples who had themselves found it so difficult to overcome their repugnance to the mention of their Master's sufferings, should first direct their main efforts to remove the like prejudice from the minds of their countrymen" (*Expositor's Greek Testament*, vol. ii., p. 120).

possible for him to reconcile the two ideas. The Messiah must not suffer. 'Be it far from Thee, Lord; this shall never be unto Thee,' he exclaimed, when Jesus had predicted his death; and when, later, he entered the shadow of the cross, he denied his Lord and fled. In the second period, represented by the discourses in Acts, he has made an attempt to combine the two ideas. The Old Testament foretells Messiah's sufferings. It must have been a part of the divine plan that He should suffer. But the two things are rather externally combined. They must somehow belong together, but the inner ground of their unity is not yet apparent. In the third period, represented by our Epistle, the two conceptions are no longer regarded as incompatible. The way of the cross is the way of light and blessedness—*via crucis, via lucis*. Suffering is a part of that testing process, without which no moral destiny can be complete. The path of humiliation was the way to the Messiah's true glory and crown, and He has left us an example that we should follow His steps."

PARAPHRASE.

Ch. I.

PETER, an Apostle of Jesus Christ, to those who are 1
living, like alien dwellers in a strange land, *Salutation and Thanksgiving.*
in the provinces of Pontus, Galatia, Cappa-
docia, Asia and Bithynia, who have been chosen, in 2
accordance with the foreknowledge of God the Father,
by the sanctifying of the Holy Spirit, in order that
they may live a life of obedience and union with Christ
through the covenant of His blood.

May the favour and peace of God be realized among
you more and more.

How good God, the Father of our Lord and Messiah 3
Jesus, has been to us, in accordance with the greatness
of His mercy, in making us His children and in waking
our hope to new life through the Resurrection of Jesus
the Messiah from the dead; in calling us to become 4
heirs of a promised land which can neither be devas-
tated by war, nor defiled by sin, nor parched by
drought, but is being kept in Heaven for you, while
you are being guarded by the power of God through 5
faith in order that you may be delivered from all your
enemies and brought safely to the inheritance that
awaits you. And this inheritance is ready now, and
in His own appointed time the veil that hides it will
at last be drawn aside.

6 And in the thought of these things you find a source
of exultation, even in times like these when
In the world, tribulation; in Him gladness.
for a little while you are depressed by
7 troubles of all kinds, sent to try you, in
order that your faith may be tested and found of
more value than gold, which though tested by fire
proves itself a perishable thing, and bring you praise
and honour and glory when Jesus the Messiah is
manifested.

8 Him you love, though you have not seen Him (as I
have); trusting in Him, though you do not see Him at
present, you are rejoicing with a joy that is inexpress-
9 ible and glorious, and are receiving as your own that
complete deliverance of souls in which faith finds its
10 consummation. And this deliverance was the subject
of earnest enquiry and search by the prophets who
prophesied about this blessing of God that you were
11 to enjoy. They sought to know when and how would
come the fulfilment of that which the Spirit of Christ
in them was revealing to them, speaking to them in
the name of God about the sufferings that the Messiah
was to endure, and the glories that should follow.

12 And it was revealed to them that they were bearers
of a message not for themselves but for us—a message
that has now come to you through those who, in the
power of a divine Spirit sent forth from Heaven,
brought you the good tidings. These are things which
angels desire to stoop from Heaven to gaze upon.

13 *Walk worthy of so great a salvation.*
Therefore [since you are heirs of a
blessing that prophets and angels desired
to see] brace up all your mental faculties,
maintain complete self-control, and look forward with

hope to the blessing that is coming to you through the unveiling in your lives of Jesus the Messiah. Since 14
you have become 'children of obedience,' do not any longer shape your lives after the model of the evil desires of your own ignorant past, but in accordance 15
with the character of Him who called you, who is holy, show yourselves holy in all the relations of life, for Scripture says, 16

Ye shall be holy, for I am holy.[1]

And if He whom *you call 'Father' in your prayers*[2] is 17
a just judge who shows no favouritism in His judgment on each man's work, show by the way in which you live while you are dwelling here that you fear to offend Him, remembering that it was not with perishable 18
things like *silver* and gold *that you were delivered*[3] from the empty and unsatisfying kind of life in which you were brought up, but with precious blood, like that 19
of the spotless and pure lamb [offered at the Paschal feast]—the blood of the Messiah, who was appointed as 20
the Lamb of God before the world was created, but was manifested when ages had gone by for your sakes, who through Him are faithful, looking up to God who 21
raised Him from the dead and gave Him glory, so that it is to God that your faith and hope look up.

You have entered upon a life of purity by yielding 22
that obedience to the Gospel which a man gives to what he knows to be true, that so you may become members of a brotherhood where love is not a sham. So now let your love be heartfelt and deep. For this new life into which you have been 23

The nursery of the Church.

[1] Lev. xi. 44. [2] Jer. iii. 19. [3] Isa. lii. 3.

born has sprung, not from seed that perishes, but from imperishable seed, through the influence of a living
24 and abiding word of God. There is a passage that illustrates this contrast:

> *All flesh is grass*
> *And all the glory of it as the flower of grass.*
> *The grass withereth and the flower falleth;*
> *But the word of the Lord abideth for ever.*[1]

And this *word* of which the prophet speaks is the word that has been brought unto you as good news.

Ch. II.

1 Therefore [since you were born into a new life through Him] put away and have done with every kind of malice and deceitfulness, and shams, and
2 envyings, and slander of every kind, and like babies just born into a new life have an appetite for the genuine spiritual milk, that by feeding on it you may grow, till you attain to full deliverance from the old
3 life you have left behind: if you have *tasted that the Lord is gracious.*[2]

4 To Him you are drawing near, as it were to a living *stone, rejected*[3] by men, but *chosen and*
The Temple and its priesthood.
5 *valued* by God; and coming thus, you, as living stones, are being built into the fabric of a spiritual temple, in order that as a holy company of priests you may offer up spiritual sacrifices, accept-
6 able to God because offered through Jesus Christ. So we find in Scripture:

[1] Isa. xl. 6-8 (lxx.); Jas. i. 10. [2] Ps. xxxiv. 8. [3] Ps. cxviii. 22.

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Behold, I lay in Zion a chief corner-stone, elect, precious,
And he that believeth on him shall not be put to shame.[1]

The description applies to you who believe; it is 7
because the stone is valuable in the sight of God that you who are built on it are valuable too. But for those who do not believe:

The stone which the builders rejected,
The same was made the head of the corner;[2]

and, 8

A stone of stumbling and a rock of offence,[3]

for they *stumble* at the word in their deliberate disobedience to it, so fulfilling their appointed destiny.

But [to you belong the titles forfeited by Israel 9
through their rejection of the Gospel]—you are *an elect race,*[4] *a royal company of priests, a holy nation,*[5] *a people set apart for God,*[6] *that you should show forth the excellences*[6] of Him who called you out of the darkness of ignorance and sin, into the wonderful light of holiness and truth in which He lives; who formerly were 10
not His people, but now are *a people of God,*[7] who were men *living without mercy,*[7] but now are men who *have received mercy.*

My beloved friends, let me urge you, since you are 11
only *strangers and aliens*[8] here, to keep clear *The Christian citizen.*
of those worldly desires that wage continual

[1] Isa. xxviii. 16 (lxx.), Rom. ix. 33.
[2] Ps. cxviii. 22.
[3] Isa. viii. 14 f.
[4] Isa. xliii. 20.
[5] Ex. xix. 6.
[6] Isa. xliii. 21; Ex. xix. 5.
[7] Hos. i. 6, 9; ii. 1; Rom. ix. 25.
[8] Ps. xxxix. 12.

12 war against your spiritual life. Let your behaviour
be an example to the heathen around you, so that for
the very reason that now leads them to speak evil of
you, as malefactors, they may, as they watch you care-
fully and see your good deeds, give praise to God in
the Day of Visitation.[1]

13 Then also, live in submission to every human insti-
tution that God has appointed, for the sake of the
Lord to whom you belong; to the Emperor, as holder
of supreme power, and also to local governors, since
14 they are sent in his authority to vindicate the law
by inflicting punishment on evildoers, and give the
15 credit they deserve to the virtuous (for thus it is the
will of God that men should act, in order that by
16 virtuous conduct they may silence the ignorant pre-
judice of stupid men). [Submission does not mean
loss of freedom.] Live as freemen: not, let me add,
as men whose freedom is merely used to conceal
the vindictiveness of their minds, but as those who
are bondsmen of God.

17 Give to all men the honour that is their due, love
the whole family of God your brothers: [as the proverb
says], *Fear God*, honour *the King*.[2]

18 Those of you who are servants, [obey the command
The Christian servant. by] living in submission to your masters,
always afraid of failing in your duty, not
only to those who are kind and reasonable, but also to
19 those who are hard to please. For a man shows the
true Christian spirit when he bears patiently troubles
that he has not deserved, supported by the conscious-

[1] Isa. x. 3. [2] Prov. xxiv. 21.

ness of God's presence. Where is the credit, if when 20
you are doing wrong and get buffeted you endure it?
But if when you are doing right and suffer, you endure
it, this is showing the true Christian spirit before
God. For [you were called to this life of well- 21
doing and yet of suffering, since] Christ our Messiah
also suffered on our behalf, leaving behind for
us a pattern, that we should follow in the path
marked by His foot-prints. He *did not commit sin,* 22
nor was guile found in His mouth;[1] when He was 23
being abused, He did not abuse back, when He was
suffering, He did not threaten, but used to commit
His cause to Him who judges justly. He *Himself* 24
bare our sins[2] in His body on the tree, in order that
we might be completely set free from the sins for
which He died, and live the life of right conduct
into which He brings us; *By whose stripes you were*
healed.[3] For you were *straying away like sheep,*[3] 25
but now you have turned back to the shepherd and
overseer of your souls.

Ch. III.

In the same way, wives, [obey the command by] 1
living in submission to your own husbands, *The Christian wife.*
in order that any of them who are uncon-
verted may be won for Christ by the unspoken
testimony of the behaviour of their wives, when they 2
have seen for themselves your holy behaviour, and
your respectful attitude towards them. And do not 3
adorn yourselves externally with braided hair and

[1] Isa. liii. 9. [2] Isa. liii. 12. [3] Isa. liii. 5-6.

wearing of gold ornaments and putting on of clothes,
4 but deck yourselves within in the heart, wearing there
the imperishable decoration of a meek and tranquil
spirit, which is of great value in the sight of God.
5 For this was the way in which the holy women of old,
whose hope was in God, adorned themselves, living
6 in submission to their own husbands, as, for instance,
Sarah lived in obedience to Abraham, calling him
"*lord*":[1] and you have become her daughters through
following her example in well-doing and *not being terrified*[2] by any cause of alarm.

7 Husbands, in the same way, [obey the command by]
The Christian husband. realizing in your home-life that your wives
are, as it were, weaker vessels, giving them
the honour that is their due, since you are fellow-heirs
of the Divine favour which is the only true life, in
order that your prayers may not be hindered.

8 So, in conclusion, all of you [obey the command by]
The Christian in the Church. agreeing together, showing fellow-feeling,
9 love, tenderness, humility, not returning
evil for evil, or abuse for abuse, but, contrariwise,
blessing. For you were called for this very purpose
that you might become heirs of an inheritance of
10 blessing. As the Psalmist says:

He that would love life,
And see good days,
Let him refrain his tongue from evil,
And his lips that they speak no guile;
11 *Let him turn away from evil, and do good;*
Let him seek peace, and pursue it.

[1] Gen. xviii. 12. [2] Prov. iii. 25.

For the eyes of the Lord are upon the righteous, 12
And his ears unto their supplication:
But the face of the Lord is upon them that do evil.[1]

And who will be able to hurt you if you show 13
yourselves devotees of what is good. But *The Christian in the world.* 14
even supposing that you do have to suffer
for righteousness' sake, you are happy. So *be not afraid of them, nor be troubled,*[2] but *set up as your Lord*[2] in 15
your hearts Him who is the anointed of God; and
because He is on your side be always ready to defend
your faith to anyone who asks you for an explanation
about this Hope of yours, but remember, it must be
given quietly and respectfully. For, as you know 16
that your lives are good, it should be your aim so to
exhibit a Christian character that with regard to the
causes of accusation that are brought against you,
those who bring insulting charges against the good life
that you live in Christ may be made to feel ashamed
of themselves. Better, surely, if God so please, that 17
people should suffer through doing good than through
doing evil. [And if it seems hard to you to suffer 18
through the sins of others, remember] that *Christ our example.*
our Messiah also once suffered on account
of sins, righteous as He was, for the sake of un-
righteous men, in order that He might secure for you
the right of entry into the presence of God. [Even
His death became an opportunity for fresh service,] for
when His body was put to death in the natural world
His spirit was made alive in the spiritual world, and 19
in His spirit He went and preached to the spirits who

[1] Ps. xxxiv. 12-16. [2] Isa. viii. 12, 13.

were in prison on account of their disobedience long ago, when God in His long-suffering waited in the days of Noah while an ark was being built. It was only a few people—eight in all—that entered into that ark and were brought safely through the flood by the water that bore them up. And this water is a picture[1] of the water of baptism which is now the means of our deliverance (I do not mean mere outward cleansing of bodily defilement, but the conscious aspiration of a good man after communion with God). And baptism delivers because it brings us into union with the risen life of Jesus Christ, who has gone to Heaven, and is *at the right hand of God*,[2] angels and principalities and powers being subjected to Him.

Ch. IV.

Well then, since our Messiah has suffered in body, arm yourselves with the same resolution (for suffering in body is a sign of separation from sin). Make it your aim to spend the rest of the life you have before you here on earth, not in carrying out the evil desires of men but in doing the will of God. Already you have spent time enough in carrying out the whole programme of Gentile enjoyment, when you were occupied with filthiness, lusts, drunkenness, carousing, revels, and the unnatural orgies of your religion. They are surprised that you do not join them in the same reckless race of debauchery, and revile you accordingly. But they will have to give an account to Him who is ready to judge the living and the dead. This was the reason why the Gospel was

Separation from sin.

[1] See Additional note. [2] Ps. cx. 1.

preached even to dead people, that, though they incurred the penalty of bodily death that is human, they might live as spirits in a spiritual world that is Divine.

But the end of all things is approaching. Keep 7
yourselves calm and collected that you *Christian fellowship.*
may be able to pray. Most of all, let 8
your love to each other be fervent and strong, for
love covereth a multitude of sins.[1] Be hospitable to 9
one another without murmuring. Use in each other's 10
service the gift that each one of you received when
you received the Holy Spirit, acting as good stewards
of the many forms of Divine favour you enjoy. If 11
you speak, for instance, speak as men who have a
message from God; if you do acts of service, do
them as men who are using the strength that God
supplies; that in all things God may be glorified
through Jesus Christ, whose is the glory and the
might through all the ages. Amen.

Beloved friends, do not be surprised at the fiery trial 12
of persecution that is just coming on you *Patient endurance.*
to test you, as though it was something sur-
prising that is happening to you, but keep rejoicing over 13
all that calls you into fellowship with the sufferings
of your Messiah, that when His glory is manifested,
you may rejoice with exultation. Happy are you, if 14
you are reproached[2] in the name of your Christ, for
such reproaches show that the same *Spirit, Divine*[3] and
glorious, that rested on Him, *is resting also*[3] on you.
[But be sure that your sufferings are really for His 15

[1] Prov. x. 12; Jas. v. 20. [2] Ps. lxxxix. 50 f. [3] Isa. xi. 2.

Name.] Do not incur suffering by being a murderer or a thief or an evildoer, or even for minding other
16 people's business: but if it be as a Christian that any one of you suffer, do not let him be ashamed, but let him glorify God that he is called by the name of
17 Christ. For [we cannot escape suffering]. It is the appointed time for judgment *to begin, starting from the house of God*,[1] and if we, [the living stones of that house,] must first suffer, what fate lies before those who are deliberately turning from the Gospel of God?
18 *For if it requires effort to deliver the righteous man how*
19 *will the ungodly and the sinner appear?*[2] So let even those who are suffering, if they are suffering according to the will of God, commit their souls to the keeping of Him who acts as a Faithful Creator, and go on doing good.

Ch. V.

1 The elders among you I exhort—I, who am your fellow-elder, and am bearing witness in my life to the sufferings of the Messiah, and also sharing like you in the glory that is about to be unveiled—make it your lifework to tend the flock of God, which is your charge,
2 shepherding it, not because you are obliged to, but
3 willingly, not from avarice, but gladly, not setting yourselves up as despots over your congregations, but
4 showing yourselves examples to the flock. And when the manifestation of the Chief Shepherd takes place, you shall receive as your reward glory as an unfading wreath.

The pastoral office: its responsibilities and reward.

[1] Ez. ix. 6. [2] Prov. xi. 31 (lxx).

In the same way, young men, live in submission to 5
those who are elders. And indeed, all *Be humble and steadfast.*
of you gird yourselves with the apron of
humility that you may do service for one another, for
God resisteth the proud, but giveth grace to the humble.[1]
Humble yourselves therefore, under the mighty hand of 6
God, that He may exalt you in His own due time, *casting* 7
all your anxiety on Him,[2] because He makes you the
objects of His care. Let your lives be passed in self- 8
control and watchfulness, because that enemy of yours,
the devil, like a lion roaring after his prey, prowls
around, watching for an opportunity to devour someone.
Withstand him, immovable in your faith, keeping in 9
mind the fact that the very same sufferings that you
are enduring are running their destined course in the
case of the whole family of God, your brothers, while
they are down here in the world. [But take courage, 10
we shall not be here long.] The God from whom all
grace comes, who called you to share His eternal glory
through Christ, when you have suffered for a little while,
shall Himself equip, establish, and strengthen you.
To Him be the dominion through all the ages. Amen. 11

By Silvanus, a faithful brother of yours, as I know, 12
I have written this short letter, to exhort *Closing salutation.*
you and to assure you that this life of
faithfulness in the midst of suffering is the life that
God desires His children to live. There stand. I 13
send you the salutations of the Church here in
"Babylon," chosen like you, and that of Mark, my
son. Salute one another with a kiss of love. Peace 14
be to you all who are in Christ.

[1] Prov. iii. 34. [2] Ps. lv. 22.

Εἰς τοῦτο γὰρ ἐκλήθητε, ὅτι καὶ Χριστὸς ἔπαθεν ὑπὲρ ὑμῖν. Ch. ii. 21.

But if, impatient, thou let slip thy Cross,
Thou wilt not find it in this world again,
Nor in another ; here and here alone
Is given thee to *suffer* for God's sake.
In other worlds we shall more perfectly
Serve Him and love Him, praise Him, work for Him,
Grow near and nearer Him with all delight ;
But then we shall not any more be called
To suffer which is our appointment here.

Whensoe'er it comes,
That summons that we look for, it will seem
Soon, yea too soon. Let us take heed in time
That God may now be glorified in us ;
And while we suffer, let us set our souls
To suffer perfectly : since this alone,
The suffering, which is this world's special grace,
May here be perfected and left behind.—*The Disciples.*

THE FIRST EPISTLE GENERAL OF PETER.

Ch. I. 1–5. Salutation and Thanksgiving.

Peter, an apostle of Jesus Christ, to the elect who are sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, according to the foreknowledge of God the Father, in sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied.

Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time.

ΠΕΤΡΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ

The whole of this introductory section seems to be modelled on the salutations with which S. Paul begins his Epistles. We can trace in the Gospels the gradual abandonment of the earlier name 'Simon' for 'Simon Peter,' and finally for 'Peter' alone, as here (cp. 'Simon Peter' in 2 Pet. i. 1). The name

ἀπόστολος probably involved (1) a claim to general as distinguished from localized authority, and (2) an assertion that the authority so claimed had been given directly by Jesus Christ[1] (see S. Luke xxiv. 48; 1 Cor. ix. 1). The word is also used in N.T. in a wider sense more nearly equivalent to our word 'missionary' (see Acts xiv. 4; 2 Cor. viii. 23; Rom. xvi. 7). ὁ Χριστὸς in the Gospels is a title (The Messiah). In the Epistles, when associated with Ἰησοῦς, it is used without the article as a proper name without altogether losing its older associations. When used alone in this Epistle it retains the significance of *the Messiah*. See Note on ch. i. 11.

ἐκλεκτοῖς παρεπιδήμοις διασπορᾶς Πόντου, Γαλατίας, Καππαδοκίας, Ἀσίας, καὶ Βιθυνίας,

The Epistle is addressed to *elect sojourners of the Dispersion*. On the question of the destination of the Epistle, see Introduction. Two distinctive characteristics which the Christian Church inherited from Judaism are here brought before us. ἐκλεκτός interpreted in the light of Israel's position as the Chosen Nation, is a title belonging to the Christian as a member of a community. The significance of the election of Israel is in the promise given to Abraham, "In thy seed shall all the nations of the earth be blessed." It was election to a trusteeship of spiritual blessings. And the Christian, by being

[1] The case of Matthias is an apparent exception, but in his case the selection by the lot was regarded as an appeal to Christ. We have no mention of any laying on of hands in connexion with his appointment. "Non dicuntur manus novo Apostolo impositæ; erat enim prorsus immediate constitutus" (Bengel).

grafted into the body of Christ's Church, is chosen as an agent through whom God may fulfil His purpose of blessing for the world.[1] This view of Election involves no corresponding doctrine of Reprobation.

The other note of Judaism which the Apostle transfers to the Christian Ecclesia is expressed in the words, *παρεπιδήμοις διασπορᾶς*. *ἐπιδήμος* gradually changes its meaning, in classical Greek, from 'one who dwells among his own people' to 'one who dwells among strangers.' *παρὰ* adds to the word the idea of a temporary sojourn. Then, as now, the Jew was everywhere an alien, severed by creed and custom from the life of the cities where he dwelt. And so he became in the mind of the Apostle a picture of the Christian Church—in the world—not of the world—hated by the world—overcoming the world.[2] *παρεπίδημος* is used in N.T. only in this Epistle and in Heb. xi. 13.

[1] "This social conception of the supreme good marks the whole prophetic doctrine of election. It is not the solitary individual soul, but Israel who is the elect servant of God (Is. xliv. 1). The grand idea of a people elected for the service of God inspired the prophets of old. Election is national rather than individual; for service rather than for happiness. This is certainly a larger and nobler conception of election than the intensely individualistic conception of it with which our Protestant theology has made us familiar."—Newman Smyth, *Christian Ethics*, p. 90.

[2] "They (Christians) dwell in their own countries, but only as sojourners. As citizens, they share in all things with others, and yet endure all things as if foreigners. Every foreign land is to them as a native country, and every land of their birth as a land of strangers. . . . To sum up all in one word—What the soul is in the body, that are Christians in the world. The soul is dispersed through all the members of the body, and Christians are dispersed through all the cities of the world. The soul dwells in the body, but is not of the body; and Christians dwell in the world, but are not of the world."—*Epistle to Diognetus*, ch. v. and vi. Cp. Hermas, *Pastor*, Bk. iii., Similitude i.

κατὰ πρόγνωσιν θεοῦ πατρός, ἐν ἁγιασμῷ πνεύματος, εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ·

In this election of the Church each person of the Holy Trinity takes part—the Father wills, the Spirit consecrates, the Son unites to Himself by the gift of His divine life. The structure of the sentence seems to suggest that the Apostolic commission of the writer is included in the scope of the words. He also had been chosen for his work. *κατὰ πρόγνωσιν θεοῦ.*

In this verse we are told (1) The cause of the election—*the foreknowledge of God.* *πρόγνωσις* is applied in the Apocrypha and N.T. to men's foreknowledge of events, but as applied to God's foreknowledge of *persons* it must be interpreted in the light of the special significance attached in the O.T. to God's knowledge in such passages as Jer. i. 5. The addition of *πατρός* explains further the character of the Divine foreknowledge. It is neither the arbitrary exercise of omnipotence to over-ride human freewill, nor mere knowledge of the direction that man's freewill will take. It is the foreknowledge of a father who both foresees the direction along which his child's character will develop, and by wise training fosters what he foresees. If this Epistle is written to Gentile Christians, *πρόγνωσιν* here and *προεγνωσμένου* of i. 20 recall the teaching of the Epistle to the Ephesians—that the calling of the Gentiles was the eternal purpose of God. The Fatherhood of God is asserted here in the same sense as in S. Paul's Epistles, where *ἡμῶν* is generally added (see 1 Thess. i. 1; 1 Cor. i. 3; Rom. i. 7, etc.). He is *our Father and the Father of Jesus Christ.*

(2) The method of election—*through hallowing of the Spirit.* The expression here may be an echo of 2 Thess. ii. 13, "God, who chose you from the beginning unto salvation," ἐν ἁγιασμῷ πνεύματος. ἁγιασμός has reference to status rather than to personal conduct; to destination rather than to character. It includes the ideas of consecration and cleansing, but the former seems to be the more prominent thought here.[1] In the Christian life the Divine always precedes the human. God imputes that He may impart. So a man is accounted righteous that he may be made righteous; he is consecrated that he may be made holy.

(3) The purpose of election.—It is interesting to note how often in this Epistle S. Peter uses the word εἰς, carrying on the thought to the ultimate purpose. Here the ultimate purpose is twofold—*obedience and union with Christ.* ὑπακούειν means 'to listen,' and so, to listen in order to obey. God's servants are chosen that they may "know His will and see the righteous one, and hear a voice from his mouth" (Acts xxii. 14). Compare the call of Isaiah, where his consecration by the live coal from the altar is followed by the voice saying, 'Whom shall I send?' and by the prophet's answer, 'Send me.' εἰς ὑπακοήν appears in Rom. i. 5 as the purpose of the Apostolic call.

The sprinkling of blood refers back to the ratification of the covenant between Yahwe and the people at the giving of the law (see Ex. xxiv. 5-8:

[1] Ἁγιασμός and ῥαντισμὸς are associated in the description of the High-Priestly consecration in Ex. xxix. 21. ῥανεῖς ἐπὶ Ἀαρὼν . . . καὶ ἁγιασθήσεται αὐτὸς. In view of the association of election and priesthood in ch. ii. 19, it is possible that the Apostle has in mind the thought of election to priestly consecration.

Heb. ix. 19-22). It was not only the cleansing of the people but also the sealing of the covenant of union between them and God, involving, on their part, a pledge of *obedience* (see Ex. xxiv. 7).[1] See Heb. xii. 24, where *διαθήκη νέα* is associated with the *αἷμα ῥαντισμοῦ*. So the ultimate purpose of God's foreknowledge is that we should be conformed to the image of His son (Rom. viii. 29). This is the key-note of the Epistle to the Ephesians—Union with Christ in one body through the Spirit. Dr. Chase connects the *ῥαντισμὸς* here rather with the *ὕδωρ ῥαντισμοῦ* of Num. xix. 9, and compares Heb. ix. 13, 14 and 1 John i. 7, where 'walking in the light' corresponds with the *ἁγιασμός* here, and its twofold issue, fellowship and cleansing, reminds us of the *ὑπακοὴ* and *ῥαντισμός*. In reality the thought of cleansing and of entering into covenant with God are inseparably connected here, as in Hebrews.

χάρις ὑμῖν καὶ εἰρηνὴ πληθυνθείη.

A Pauline salutation (see Gal. i. 3; Rom. i. 7, etc.). It is sometimes said that the greeting links the Hebrew salutation Peace with the Greek salutation *χαίρειν* (Acts xv. 23), recalled by *χάρις*. It is probably a reminiscence of the old high-priestly benediction of Numb. vi. 24-26. *χάρις* includes all the earlier part

[1] "This Christian blood of sprinkling, which is the life of Christ himself, . . . abides still as a precious gift of God to man, and a mighty power of heavenly life within man, a perpetual seal of the eternal covenant between God and the people of Christ. Accordingly in the first Epistle of St. Peter (i. 2) and in the Epistle to the Hebrews (xii. 24), the blood of sprinkling is mentioned as the climax of our Christian privileges" (Rendall, *Theology of Heb. Ch.*, p. 169).

of that blessing. It is the lifting up on men of the light of the countenance of God.

Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,

A Pauline formula of thanksgiving (see Eph. i. 3). In LXX. and N.T. *εὐλογητὸς* is generally used of God, *εὐλογημένος* of men. The words *God and Father of our Lord* recall the words of Christ to Mary Magdalene, "My Father and your Father; My God and your God" (S. John xx. 17).

The significance of the name *Κύριος Ἰησοῦς Χριστὸς* should not be missed. It involves the assertion that Jesus was both the fulfilment of the Messianic hope—'the glory of Thy people Israel'—and the Lord of all men—'a light to lighten the Gentiles.' This significance appears clearly in Acts ii. 36, "God hath made this same Jesus both Lord and Christ." See also note on ch. iii. 14. A comparison of Acts viii. 37; x. 36; Rom. x. 9; 1 Cor. xii. 3; Phil. ii. 11, and other passages, suggests that the three words constituted the earliest form of the Christian creed—I believe that Jesus the Messiah is Lord. Happy the church whose members could find in these three words an all-sufficient motive for union and service.

ἡμῶν here, as in St. Paul's salutations, points to the bond of union between writer and readers in their One Lord (see 1 Cor. viii. 6).

ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα ζῶσαν δι' ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν,

S. Peter seems to recall, as he writes, the sudden revulsion of feeling, a veritable birth into a new life, that came to the disciples through the Resurrection of

Jesus Christ. So to-day men 'rise on stepping-stones of their dead selves' into new life when they enter into union with a living Christ. But the new life is not fully realized here, it is a living *hope*—a hope because its fruition is still to come:[1] living because it is sure. So dead hopes are hopes no longer possible of realization. Cp. Heb. vii. 19. In a world where life and death are principles in perpetual contest, the Resurrection, as the assertion of the truth that life must conquer, is our one reasonable basis of optimism.

ἀναγεννήσας (only here and in verse 23) should be compared with S. Paul's *καινὴ κτίσις* (Gal. vi. 15), *λουτροῦ παλιγγενεσίας* (Titus iii. 5), and with S. John's *γεννηθῆναι ἄνωθεν*. The underlying thoughts in all these expressions are the same—a new life, and a new relation to Him from Whom the life comes. If we remember how little we understand of the mystery of birth even in the natural world, we shall not be surprised that our Church has taught us to receive His gift with thankful reverence, resting on the evidence of experience for confirmation of that which we cannot understand. 'We thank Thee that it hath pleased Thee to regenerate this child with Thy Holy Spirit.'

εἰς κληρονομίαν ἄφθαρτον καὶ ἀμίαντον καὶ ἀμάραντον,

To an inheritance unravaged, unpolluted, unwithered. The word *inheritance* refers back to the promise given to Abraham. The original Hebrew word which it represents suggests assured possession rather than

[1] "These sons are heirs, but all this lifetime is their minority" (Leighton).

hereditary right. A threefold contrast is suggested between the inheritance of Israel and that which belongs to the people of God through Christ. The Christian inheritance is *ἄφθαρτον*.[1] Dr. Hort cites instances of the use of *φθείρω* for the ravaging of land by hostile armies. So *μιαίνω* is the word used for the pollution of the land by heathen defilements (see Deut. xxi. 23; Jer. ii. 7). And *ἀμάραντον* suggests a contrast with a scorching up of the land by drought. Cf. Isa. xl. 6 (quoted in v. 25), *ἐξηράνθη ὁ χόρτος*, also Amos i. 2; cp. *μαρανθήσεται*, Jas. i. 11. So that we should probably interpret the words as meaning that the land of our inheritance shall neither be trodden down by enemies, nor defiled with idolatry and sin, nor withered with drought (cp. Rev. xxi. 27).

τετηρημένην ἐν οὐρανοῖς εἰς ὑμᾶς τοὺς ἐν δυνάμει θεοῦ φρουρουμένους διὰ πίστεως εἰς σωτηρίαν

τηρεῖν conveys the idea of care for, rather than protection of, the thing kept. The perfect participle carries the keeping back to the time of the *πρόγνωσις θεοῦ*. It hath been kept *ἀπὸ τῶν αἰώνων* (Eph. iii. 9): *εἰς ὑμᾶς* conveys the same thought—kept *with a view to* you.

φρουρέω (from *προοράω*) is a distinctively military word for garrisoning a town (see Phil. iv. 7). Used of guarding the gates against egress in 2 Cor. xi. 32. *ἐν δυνάμει θεοῦ* may be the environment or the instrument; or, to retain the simile, the power of God is regarded either as the city *in which* the Christian is

[1] The word gains an added significance if the Epistle was written after the destruction of Jerusalem. *ἐν οὐρανοῖς* also suggests a contrast with the desolated earthly inheritance of Israel.

kept safe, or the garrison *by which* he is defended. Perhaps both thoughts are present in the mind of the writer. And faith keeps the Christian within the lines of defence.

σωτηρία in this Epistle is not primarily a present good, but rather the complete fulfilment (τελείωσις) of the Divine purpose towards which the life of the Christian is moving (cp. ch. i. 9; ii. 22).

ἑτοίμην ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ.

It is better to take ἑτοίμην ἀποκαλυφθῆναι with κληρονομίαν than with σωτηρίαν. The inheritance is kept in Heaven, ready to be unveiled at the appointed season. With καιρῷ ἐσχάτῳ cp. ἐσχάτη ὥρα, 1 John ii. 18; ἐν ἐσχάτῳ χρόνῳ, Jude v. 18: τῇ ἐσχάτῃ ἡμέρᾳ, John vi. 40.

καιρός here, as often, seems to have the meaning of an appointed time, *in due season*. ἐσχάτῳ implies that the ἀποκάλυψις of the inheritance will be the *end* of the time of hope and waiting. See note on τέλος in verse 9. Dr. Hort interprets the words as meaning "when things are at their worst."

Ch. I. 6-12. In the world, tribulation; in Him, gladness and salvation.

Wherein ye greatly rejoice, though now for a little while, if need be, ye have been put to grief in manifold temptations, that the proof of your faith, being more precious than gold that perisheth though it is proved by fire, might be found unto praise and glory and honour at the revelation of Jesus Christ: whom not having seen ye love; on whom, though now ye see him not, yet

believing, ye rejoice greatly with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls. Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that should come unto you: searching what time or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ, and the glories that should follow them. To whom it was revealed, that not unto themselves, but unto you, did they minister these things, which now have been announced unto you through them that preached the gospel unto you by the Holy Ghost sent forth from heaven; which things angels desire to look into.

ἐν ᾧ ἀγαλλιᾶσθε,

Either *in which, i.e.* in this new life and hope, or, perhaps, *in Whom, i.e.* in Jesus Christ. See note on ch. ii. 12. ἀγαλλιᾷν is a stronger word than χαίρειν. In Matt. v. 12 it is used in the same way in connexion with persecutions and the inheritance in heaven. To give an exclusively future significance to the word here, as some commentators do, is to miss the whole point of the Apostle's thought. The Christian is "sorrowful (λυπούμενος) yet always rejoicing" (2 Cor. vi. 10). So Jesus said, "My joy no man taketh from you." Persecution only serves to bring into prominence this inner secret of joy.

Some early authorities give the active form, ἀγαλλιᾶτε.

ὀλίγον ἄρτι εἰ δέον

Just now, for a little while. Better so than *to a small extent.* Both words serve to bring out the idea

that the time of testing will be short. "This light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." *If need be*—that is, *since there is need*, since only by testing can the gold be refined.

λυπηθέντες ἐν ποικίλοις πειρασμοῖς,

We can hardly fail to see here a reminiscence of S. James, "Count it all joy when ye fall into manifold temptations" (i. 2). Here, as generally in the N.T., *πειρασμός* has the force of *external test, trial*.

ἵνα τὸ δοκίμιον ὑμῶν τῆς πίστεως πολυτιμότερον χρυσίου τοῦ ἀπολλυμένου διὰ πυρὸς δὲ δοκιμαζομένου εὑρεθῇ εἰς ἔπαινον καὶ δόξαν καὶ τιμὴν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ.

δοκίμιον generally means that by which, or in which, a thing is tested. It is used in Prov. xxvii. 21 for a crucible. The word is used in Jas. i. 3 for the test itself. Here it means the issue of the testing—the *proof*. Even if we give this unusual sense to the word the sentence remains obscure, for it is not the proof of the faith, but the faith that has stood the test, that is *πολυτιμότερον*. Dr. Hort suggests the much easier reading *δόκιμον*, which is supported by fairly good authorities, and makes better sense. It is best to take *πολυτιμότερον* with *εὑρεθῇ*—*might be found* (by God) *to be more precious than gold*. *δοκιμάζω* includes both the idea of testing and that of purifying. The metaphor of metal testing is common in Scripture (see Isa. i. 25; Malachi iii. 3, etc.). See also *ἀδόκιμος* (rejected as metal that cannot stand the test) in 1 Cor. ix. 27.

τοῦ ἀπολλυμένος not merely *which perishes*, but *whose nature is to perish*. The main point of contrast is between the perishing material wealth (cp. ch. i. 18) and the imperishable spiritual wealth of faith. But (δὲ) they are alike in this, that both are 'tested by fire.'

εἰς, as usual, of the ultimate purpose. *Praise* is the verdict of men, *honour*, what the approved servant receives from God, *glory*, what he shares with God. But the distinction cannot be pressed too far.

ἐν here seems to have the force of *in and by means of*. The early Church did not speak of the Second *Coming* of Christ, but of His *manifestation* (φανέρωσις), His *unveiling* (ἀποκάλυψις), or His *being present* (παρουσία), for she realized that He had never left her. "The world seeth me no more, but ye see me" (S. John xiv. 19). The word ἀποκάλυψις must not be limited to a cataclasmic manifestation; it includes every unveiling of Christ. So in Gal. i. 16 St. Paul speaks of the ἀποκάλυψις of Christ in him at his conversion.

ὃν οὐκ ἰδόντες ἀγαπᾶτε,

We may surely see here a reminiscence of the words of the Lord—"Blessed are they that have not seen, and yet have believed" (S. John xx. 29). The words seem to imply that the writer had seen the Lord in the flesh, though his readers had not done so. Love is the eye of the soul, by which it sees Christ. "He that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him" (S. John xiv. 21). It was love to the Christ

Whom they had not seen that was the strength of the Christians in those early days of persecution:

> What little child,
> What tender woman who had seen no least
> Of all my sights, but barely heard them told,
> Who did not clasp the cross with a light laugh,
> Or wrap the burning robe round, thanking God?
> *A Death in the Desert.*

εἰς ὃν ἄρτι μὴ ὁρῶντες πιστεύοντες δὲ ἀγαλλιᾶτε χαρᾷ ἀνεκλαλήτῳ καὶ δεδοξασμένῃ,

πιστεύω εἰς, as in the Creed, is used of that belief which involves a personal relation as well as an intellectual assent. *ἄρτι*, *just for the present*, recalls the 'little while' of which Christ spoke (S. John xvi. 16). *ἀνεκλαλήτῳ*, *that cannot be told out*—a rare word (cp. 1 Cor. ii. 9; 2 Cor. xii. 4). Cp. Browning's

> Fancies that broke through language and escaped.

Not much stress can be laid on the distinction between *οὐκ* and *μὴ* when used in N.T. Greek with participial clauses. Possibly here *οὐκ ἰδόντες* is regarded as an historical fact: *μὴ ὁρῶντες* as a fact in the experience of the readers.

δεδοξασμένῃ, *glorified*, *i.e.* joy that even now catches and reflects the light of the glory of heaven. So S. Paul speaks of the Christian as "reflecting like a mirror the glory of the Lord," in 2 Cor. iii. 18, where he is contrasting the unveiled face of the Christian life with the veiled face of Moses, lighted with the glory of God, but hidden from the people.

κομιζόμενοι τὸ τέλος τῆς πίστεως σωτηρίαν ψυχῶν.

Either *receiving also*, or *since ye receive*. *κομιζόμενοι*,

a favourite word with the author of the Epistle to the Hebrews for 'receiving the promise' (see Heb. x. 36; xx. 13, 39). It "adds to the simple fact of obtaining the thought of personal appropriation and enjoyment, of taking as one's own for use" (Westcott). τέλος generally implies both completion and conclusion. Faith, in the sense in which the word is used here—"the substance of things hoped for" (Heb. xi. 1)—ceases with the final realization of salvation.

There faith is lost in sight.

S. Peter generally uses πίστις in this rather than in the Pauline sense. ψυχή here, as in S. James, is used for life in the widest sense. The use of ψυχή for the human, as distinguished from the πνεῦμα or divine element in man, is peculiar to S. Paul among N.T. writers. There is no authority for the insertion of 'your' before 'souls.' The thought is wider than that of personal salvation. Faith's consummation is in the salvation of souls.

Περὶ ἧς σωτηρίας ἐξεζήτησαν καὶ ἐξηραύνησαν προφῆται οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες,

προφῆται without the article, either for prophets as a class, or *even prophets*. Cp. *Angels* below. A salvation that prophets seek to understand and angels desire to gaze upon may well raise us above the depressing influences of 'manifold temptations.' We are reminded of the words of the Lord, "Many prophets and righteous men have desired to see those things that ye see, and have not seen them" (Matt. xiii. 17). In Hebrews, ch. 1, prophets and angels are similarly associated—

prophets, who foretold Christ; angels, who do service for the heirs of salvation.[1]

ἐξεζήτησαν and ἐξηραύνησαν are practically synonyms, both implying careful and earnest enquiry—the latter perhaps signifying a more "minute and sedulous process of thought and investigation" (Hort). τῆς εἰς ὑμᾶς χάριτος, *the grace that is yours*. Cp. ἡ χάρις αὐτοῦ ἡ εἰς ἐμέ, 1 Cor. xv. 10. The history of the word χάρις is interesting. Originally meaning *beauty* (cp. our English word grace), it came next to mean *favour*, especially favour not deserved. In S. Paul's Epistles it becomes a technical word for the state of fellowship with God into which the Christian is called. So we speak of the 'means of grace,'[2] the means whereby this fellowship is maintained. Finally the word comes to mean 'thanks.' Cp. our English expression 'saying grace.'

ἐραυνῶντες εἰς τίνα ἢ ποῖον καιρὸν ἐδήλου τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ προμαρτυρόμενον τὰ εἰς Χριστὸν παθήματα καὶ τὰς μετὰ ταῦτα δόξας·

They desired to know at what time and under what circumstances the Messianic promise would be fulfilled. The expression *Spirit of Christ* has led Dr. Plumptre to suggest that the prophets here spoken of are the prophets of the Christian Church. But this is most improbable. Dr. Hort proposes to translate *Spirit of*

[1] See Stanley, *Jewish Church*, Preface to vol. ii., for description of the monument in the garden of the Carthusian convent at Dijon.

[2] The expression Sacramental Grace is sometimes used as though it referred to some special gift conveyed to us through the Sacraments. The Sacraments are means of grace only in so far as they are means of initiating and maintaining union with God. We receive, not *it*, but *Him*.

the Messiah, and cites Psalm cv. 15, where the Anointed and the prophets are associated. Cp. Heb. x. 26 (where see Westcott's note), also 1 Cor. x. 4. See note on ch. i. 1. The Spirit who "spake by the prophets" was the "Spirit of Christ" (see Gal. iv. 6; Rom. viii. 9).

προμαρτυρόμενον presents some difficulty. μαρτυρέω means 'to witness.' μαρτύρομαι, as here, to 'call another to witness' (see Acts xx. 26, and Lightfoot's note on 1 Thess. ii. 12). Here it seems to mean 'to call God to witness,' and reminds us of the oft-repeated prophetic affirmation, 'Thus saith the Lord.'

With ἐδήλου cp. Heb. ix. 8, δηλοῦντος τοῦ πνεύματος τοῦ ἁγίου.

τὰ εἰς Χριστὸν, *appointed for Christ.* Cp. τῆς εἰς ὑμᾶς χάριτος of verse 11, with which it seems to stand designedly in contrast. The words here recall S. Luke xxiv. 26, where the sufferings and the glory are associated in the exposition of the Messianic predictions. So also Heb. ii. 9, "We see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour." See also Acts xxvi. 23.

On Χριστὸν in this verse Professor Mason says[1] "eight out of the ten times that St. Peter uses the word (*Christ*) by itself, *i.e.* without 'Jesus' or 'The Lord,' it is in direct connexion with suffering (here and in ch. i. 19; ii. 21; iii. 18; iv. 1, 13, 14; v. 1). Conversely he never speaks of the sufferings of *Jesus* Christ, That is to say, he loves to dwell upon the Passion of our

[1] *N. T. Commentary for English Readers, in loc.*

Lord, not in its personal but its official aspect. The striking point is that *the Messiah* should have suffered thus."

δόξας (plural), perhaps because every stage in the humiliation brings its own special meed of glory (see Phil. ii. 6-10).

οἷς ἀπεκαλύφθη ὅτι οὐχ ἑαυτοῖς ὑμῖν δὲ διηκόνουν αὐτά,

They learnt at least this, that not in their time would the promise be fulfilled. They died with the unanswered question—How long—on their lips: with no assurance of the ultimate issue but their faith in the character of God. "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were pilgrims and strangers on the earth" (Heb. xi. 13).

διακονέω is generally used of ministering on behalf of another. So here it means—*they did minister as God's agents.*

ἃ νῦν ἀνηγγέλη ὑμῖν διὰ τῶν εὐαγγελισαμένων ὑμᾶς πνεύματι ἁγίῳ ἀποσταλέντι ἀπ' οὐρανοῦ,

Probably a fresh clause. *Which things have now been set forth,* etc.

ἀνηγγέλη is perhaps a reminiscence of Isa. lii. 15.

πνεύματι (dynamic dative), *in virtue of a Holy Spirit.* πνεύματι, without the article, is used for the Holy Spirit *as imparted* (cf. Rom. v. 5; S. Luke i. 35).

ἀποσταλέντι, *sent forth* (once for all), suggests the contrast between the age of the O.T. prophets and the Apostolic age, when the Holy Spirit had been sent forth that He might abide with the Church for ever.

ἀποστέλλω has generally the sense of *sent to do something, commissioned.* It is used often by Christ of Himself as 'sent forth' from God, and in Luke xxiv. 49 of the sending of the 'promise of the Father.' Here it refers, not to the eternal procession of the Spirit (ἐκπορεύεται, S. John xv. 26) from the Father, but to that act of the Holy Spirit which corresponds to the sacrifice of the Son when 'for us men and for our Salvation He came down from Heaven.' With ἀπ' οὐρανοῦ cp. κλήσεως ἐπουρανίου of Heb. iii. 1. The words, *those who evangelized you* seem to imply that the writer had not himself preached among them, but was entirely at one with those who had done so.

εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι.

παρακύπτω means *to stoop down to look at.* It is used of Peter *looking into* the sepulchre on the morning of the Resurrection (S. John xx. 12); also by S. James of a man stooping over a mirror to see his reflection (Jas. i. 25). The idea is, no doubt, of the angels bending from heaven to watch the unfolding on earth of the drama of redemption. We remember the words of the Lord, "There is joy in the presence of the angels of God over one sinner that repenteth." See also Eph. iii. 10, which may be the source of the thought here. That their desire is granted we cannot doubt. Cp. Heb. i. 14.

Ch. I. 13–22. Walk worthy of so great a salvation, purchased at so great a cost.

Wherefore girding up the loins of your mind, be sober and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ; as

children of obedience, not fashioning yourselves according to your former lusts in the time of your ignorance: but like as he which called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am holy. And if ye call on him as Father, who without respect of persons judgeth according to each man's work, pass the time of your sojourning in fear: knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ: who was foreknown indeed before the foundation of the world, but was manifested at the end of the times for your sake, who through him are believers in God, which raised him from the dead, and gave him glory; so that your faith and hope might be in God.

Διὸ ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας ὑμῶν,

God's grace is never an excuse for human indolence. The contemplation of the promised salvation becomes a call to action: and action must begin with thought. Intellectual languor always brings spiritual weakness. The Christian should have every organ of perception alert and ready for service. The metaphor from the fastening up of the long eastern robes as a preparation for exertion recalls Luke xii. 35. The symbolical girding up of the loins at the Passover Feast (Ex. xii. 11) may also be in the mind of the writer.

νήφοντες τελείως, ἐλπίσατε ἐπὶ τὴν φερομένην ὑμῖν χάριν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ.

νήφοντες represents the attitude of self-control. It

is contrasted in 1 Thess. v. 6-8 with the sleep of the indolent, and with the bewilderment of the drunkard.

τελείως should probably, in accordance with S. Peter's usage (see ch. i. 22; ii. 19; ii. 23) be taken with *νήφοντες, be completely self-controlled, i.e.* up to the full standard of self-control that God expects of His children.

ἐπὶ with acc. expresses not the object of our hope, but the means *whereby* we expect to attain it—"never the object of hope but always its ground" (Hort). So ἐλπίζειν χάριν = 'to hope for grace,' ἐλπίζειν ἐπὶ χάριν = 'to hope for something that grace will bring us.' So here—*rest your hope* (not on any human help but) *on the grace*, etc. (cp. 1 Tim. v. 5). The words here recall Rom. v. 2-4. See also Rom. viii. 24, 25; xv. 4, 13.

φερομένην, *that is now being brought.* The manifestation of Jesus Christ in the life of the Christian is a progressive unfolding of God's purpose of blessing. "We see the light of the glory of God in the face of Jesus Christ." But the τελείωσις of the unveiling is still to come. "We shall see him as he is."

ὡς τέκνα ὑπακοῆς, μὴ συνσχηματιζόμενοι ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις,

The words seem to show that the Epistle was addressed, at least in part, to Gentile Christians whose ignorance of God explained, though it did not excuse, their sin. With the expression 'children of obedience' compare τέκνα ὀργῆς, Eph. ii. 3; τέκνα φωτὸς, Eph. v. 8, and especially υἱοὺς ἀπειθείας, Eph. ii. 2; v. 6. By a very natural figure of speech, a man is spoken of as

the child of that to which he habitually submits himself. Cp. Rom. vi. 16.

συσχηματίζω is used in Rom. xii. 2, μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ, "Be not fashioned according to this world." σχῆμα is the outward form of a thing; so often the outward form (or husk) from which the inward reality has departed. It is used to describe what a thing looks like rather than what it is, and so conveys the idea of unstability. See 1 Cor. vii. 31, "The fashion (σχῆμα) of this world passeth away." Here it means 'not following *the capricious* guidance of your passions.'[1] Passion is never satisfied, it is always craving for novelty, and the man who is its slave has no fixed pattern (μορφὴ) after which to shape his character.

ἐπιθυμίαις. The religion of the provinces of Asia Minor was steeped in moral corruption. The degeneration of the word ἐπιθυμία is instructive. Originally meaning *desire*, it comes (like our English word 'lust') to mean *evil desire*. In that one significant change stands written the record of man's need of God Left to himself, his ἐπιθυμίαι gain the mastery over him, and become the dominating principle of his life, which is fashioned according to them, instead of fashioning them. Only under the new law of the Spirit of life can he find deliverance. See Rom. vii. 7—viii. 2 for a fuller discussion of the problem. See also Rom. chap. i. for a fuller statement of the abandonment to uncleanness that followed deliberate ignorance of God.

[1] See Lightfoot, *Philippians*, p. 127 ff.

ἀλλὰ κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον καὶ αὐτοὶ ἅγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε,

After the pattern of Him who called you, who is Holy.

κατὰ serves to remind us of that instinct of imitation which is at once the strength and weakness of human life. We must imitate something, and therefore there is presented to us for imitation the character of God. Cp. Eph. v. 1, "Become therefore imitators of God."

Leighton quotes Pythagoras — *τέλος ἀνθρώπου ὁμοίωσις Θεῷ.*

γενήθητε either *become*, or perhaps *show yourselves.* It was the final condemnation of heathenism that its gods fell below the moral standard of the best of their worshippers. In clearest contrast stands Isaiah's name for God, 'The Holy One of Israel.' The Bible is the record of the gradual unveiling to men of the holiness of God. The ambition to be as wise as God meets us at the beginning (Gen. iii. 5); the ambition to be as holy as God is the dominant note of its close. For the teaching of Christ put knowledge and character into the right relation to each other. To know as God knows is only possible to those who are holy as He is holy. Cp. with this verse 1 Thess. iv. 7; Heb. xii. 10.

ἀναστροφή, a favourite word with S. Peter, includes all the life that a man lives among his fellowmen. It is exactly equivalent to our English word *conversation* in its older sense.

διότι γέγραπται [ὅτι] Ἅγιοι ἔσεσθε, ὅτι ἐγὼ ἅγιος.

Quoted from Lev. xi. 44, 45. It was this underlying principle of conformity to the character of God

that gave spiritual significance to the Jewish legal system.

καὶ εἰ πατέρα ἐπικαλεῖσθε τὸν ἀπροσωπολήμπτως κρίνοντα κατὰ τὸ ἑκάστου ἔργον,

Perhaps a reference to Jer. iii. 19—*πατέρα καλέσετέ με*, where some MSS. have *πατέρα ἐπικαλεῖσθε με*.

ἐπικαλέω meant originally *to name*, and was used in later Greek especially of invoking in prayer (see Joel ii. 32, quoted in Rom. x. 13). There may be a reference here to the use of the Lord's Prayer in the worship of the Church.

ἀπροσωπόλημπτως embodies a Hebrew idiom. Used of God in Eph. vi. 9; Rom. ii. 11; Col. iii. 25. See also Acts x. 34. *προσωποληψία* is partiality due to regard for outward appearance (see Jas. ii. 1). The word recalls 1 Sam. xvi. 7, "Man looketh to the outward appearance (*πρόσωπον*) but the Lord looketh to the heart."

κρίνοντα, *is judging*. God's judgment on human life is a present fact, though the final verdict is not yet.

ἔργον, not the outward deeds (*ἔργα*) but the inner bent and purpose of the life. Cp. 1 Cor. iii. 13; Psalm lxii. 12; Prov. xxiv. 29.

> It is the seed of act,
> God holds appraising in his hollow palm,
> Not act grown great thence on the world below,
> Leafage and fruitage, vulgar eyes admire.

ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν χρόνον ἀναστράφητε·

παροικίας brings back the thought of verse 1. It is a call to the pilgrim spirit, that does not become so involved in the business of the city of its sojourn as

to forget that "this is not your rest." Our citizenship is in heaven. *παροικέω, to stay for a time,* stands in contrast with *κατοικέω*, which is used in Revelation nine times of "*settling down* on the earth," *κατοικοῦντες ἐπὶ τῆς γῆς*. See *e.g.* Rev. iii. 10; vi. 10; viii. 13. The Christian has no *κατοικία* here (Heb. xiii. 14; Jas. iv. 14, etc.). He has no right to '*settle down* upon the earth' as we are all too prone to do.

> The world is too much with us, late and soon,
> Getting and spending, we lay waste our powers.

ἐν φόβῳ, not in thoughtless security (see Heb. iv. 1; Luke xii. 5). 'He who fears God,' it has been said, 'will fear nothing else.'[1] It should be noticed that the idea of fear is here connected with the Fatherhood of God. It is our Father's love that makes us afraid to offend Him. Defiance of an Omnipotent God may be heroic, as in the story of Prometheus; defiance of a father's love is base. With *ἀναστρέφω* cp. *περιπατέω*, common in S. Paul and S. John, and *στοιχέω* (which perhaps includes the idea of progress), Gal. v. 25.

εἰδότες ὅτι οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ, ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαραδότου,

A reference is probably intended to Isa. lii. 3, "Ye shall be redeemed without money" (*οὐ μετὰ ἀργυρίου*). The verb *λυτροῦσθαι* is only used in N.T. here and in Lk. xxiv. 21; Tit. ii. 14. The word *λύτρωσις* was specially associated in the mind of a Jew with the liberation of the nation from the bondage of Egypt, and the reference to the Paschal lamb, which follows,

[1] Cp. Hermas, *Pastor*, Book II., Commandment 7, "Of fearing God and not fearing the devil."

shows that this idea was in the mind of the writer. The redemption of Israel was not liberation from punishment, but from slavery, and the word bears the same significance in the N.T. So here the 'vain conversation' is the Egypt out of which God has led His people through the water of Baptism toward the promised inheritance. The idea of a price paid to Satan (Origen), or to God, or some supposed principle of abstract justice (Anselm), is the result of importing into the Hebrew words ideas derived from the Greek and Latin words used to translate them. The Paschal Lamb was a λύτρον (Heb. *Copher*), not because it was the price paid for the redemption of the people, but because it was offered as an acknowledgment of God's claim to the undivided allegiance of the nation. λύτρωσις has to do with the future as well as the past, and the Passover Feast was a constantly recurring reminder to the people that they were a 'peculiar possession' of Yahwe. The sacrificial lamb was a "perpetual acknowledgment on the altar that the life and liberty they had received from God must be surrendered back to God."[1]

εἰδότες, *keeping in mind*, cp. 2 Tim. ii. 23, Col. iii. 24. It may not be altogether fanciful to see here a reference to the Holy Communion, wherein is made a "perpetual memory of that His precious death." See Additional note on the Death of Christ.

ματαίος = empty of result, fruitless; κενός = empty of present good. So S. Paul asks, "What fruit had ye

[1] Norris, *Rudiments of Theology*. See pp. 167-173 for a discussion of the meaning of λύτρον in Matt. xx. 28. See also Westcott, *Hebrews*, pp. 295-7.

then in those things whereof ye are now ashamed?" (Rom. vi. 21). Cp. Rom. i. 21.

πατροπαραδότου, *inherited.* The word may refer both to Jewish and heathen traditions. They were alike vain (see Matt. xv. 6).

ἀλλὰ τιμίῳ αἵματι ὡς ἀμνοῦ ἀμώμου καὶ ἀσπίλου Χριστοῦ,

Here, and in the use of the same imagery in Rev., we are reminded of the words of John the Baptist, "Behold the Lamb of God." The reference is clearly to the Paschal lamb, though Isa. liii. may also be in the mind of the Apostle. The lamb especially symbolized innocence and patience, and it is significant that as the growing violence of persecution called for the exercise of these graces, the early Church turned with ever-increasing love to the Agnus Dei, and decked the catacombs of Rome with the symbol of the Lamb.

τιμίῳ recalls Ps. cxvi. 15, "Precious in the sight of the Lord is the death of his saints," and perhaps also Ps. lxxii. 14, and xlix. 8. Silver and gold are the price of release from physical bondage, but spiritual redemption requires a spiritual offering—the offering of a life (αἷμα).

ἀμώμου καὶ ἀσπίλου—*without defect and without defilement*—together make up the πρόβατον τελείον of Ex. xii. 5.

αἵμα Χριστοῦ can hardly be dissociated from the words of Christ at the last supper, "This is my blood." Cp. Rev. i. 5, τῷ . . . λύσαντι (not λούσαντι as in A.V.) ἡμᾶς ἐκ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ. Two remarks of Dr. Westcott[1] should be noticed in

[1] *Epistle to Hebrews*, pp. 293-4.

connexion with this passage: "The scriptural idea of blood is essentially an idea of life and not of death." "The blood poured out is the energy of present human life made available for others." The life of Christ has been given for us that it may be given to us. Clement of Rome (*Epistle to Corinthians*, ch. vii.) writes, "Let us look steadfastly to the Blood of Christ, and behold how precious it is to His God and Father—that blood which, shed for our salvation, recovered (ὑπήνεγκεν) for the whole world the grace of repentance." See Additional note.

προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου,

From man's standpoint redemption takes place in time, from God's standpoint it is an eternally present fact. God's dealings with men, *ἀπὸ καταβολῆς κόσμου*, have been the outcome of that foreknown redemption. So we have been chosen in Christ before the foundation of the world (Eph. i. 4). Cp. Acts ii. 23. In the Revelation the same thought is suggested by the startling expression, *ἀρνίου τοῦ ἐσφαγμένου ἀπὸ καταβολῆς κόσμου* (Rev. xiii. 8). We are reminded also of the words of the Lord in S. John xvii. 24, *ὅτι ἠγάπησας με πρὸ καταβολῆς κόσμου.*

Commentators differ as to whether *προεγνωσμένου* here implies the doctrine of the Pre-Existence of Christ. The same doubt arises in regard to the expression *πνεῦμα Χριστοῦ* in i. 11 (see next note).

Mr. Pattison, writing about *Paradise Lost*, says of Calvinism, "It must be acknowledged that a predestinarian scheme, leading the cogitation upward to dwell upon the heavenly things before the foundation of the

world, opens a vista of contemplation and poetical framework with which none other in the whole cycle of human thought can compare." It was when the mind was directed from this sublime contemplation to dwell on the thought of personal security that Calvinism became hardened into a merciless dogma of predestination and reprobation. The recognition of the principle of evolution has now restored to us the significance of *προεγνωσμένου* and *ἐπ' ἐσχάτου τῶν χρόνων*. All time has been a progressive *φανέρωσις* of the Divine, leading on to the Incarnation and the Death of Christ.

φανερωθέντος δὲ ἐπ' ἐσχάτου τῶν χρόνων δι' ὑμᾶς

For *φανερόω*, used of the Incarnation, cf. Heb. ix. 26; 1 Joh. iii. 5; 1 Tim. iii. 16. Contrast ch. v. 4.

As light becomes manifested when it strikes an object, so the *Λόγος* was manifested through the taking of man's nature. *δι' ὑμᾶς*, for your sakes. *φανερός* is the opposite not of 'invisible' but of 'indistinct.'[1] *φανερωθέντος* therefore distinctly implies the pre-existence of Christ before His Incarnation, and so fixes the meaning of *προεγνωσμένου*. The Incarnation was *ἐπ' ἐσχάτου τῶν χρόνων* because in Christ was the complete revelation of the Father towards which all other revelations were leading up (cp. Heb. i. 1-4). It is not a fresh revelation that we need now, but greater power to enter into and apprehend the revelation already given.

τοὺς δι' αὐτοῦ πιστοὺς εἰς θεὸν

πιστὸς is *faithful, loyal.* Used often of God (see

[1] Westcott, *Hebrews*, p. 272.

chap. iv. 19). S. Paul uses the words πιστὸς λόγος for a trustworthy statement of doctrinal truth. In the Pastoral epistles ὁ πιστὸς is almost equivalent to 'a Christian.' πιστός εἰς is peculiar, the usual construction being with the dative (πιστός θεῷ). It is probably due to the common construction πιστεύω εἰς. εἰς here, as generally in this Epistle, must refer to the ultimate purpose of faithfulness. *Faithful, as those who direct their faith to God.*

Some early MSS. read πιστεύοντας, so A.V.—*believe in God.*

τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν καὶ δόξαν αὐτῷ δόντα,

"Christ was raised from the dead through the glory of the Father" (Rom. vi. 4). 'Whom God raised up' is the text of all S. Peter's early discourses in Acts. *Gave him Glory.* Cp. Heb. ii. 9, xii. 2. See Ch. iv. 14.

ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς θεόν.

So that your faith and hope are directed towards God. This rather than *so that your faith is also hope in God* seems the true rendering. With πίστιν εἰς Θεόν cp. εἰν ὃν πιστεύοντες, of verse 8. Salvation begins with God's foreknowledge and reaches its goal in man's reconciliation to God. So the circle is complete. Cp. iii. 18, "That he might bring us to God."

Ch. I. 22–Ch. II. 3. The Nursery of the Church, in which ye are children.

Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently: having been begotten

again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth. For,

> *All flesh is as grass,*
> *And all the glory thereof as the flower of grass.*
> *The grass withereth, and the flower falleth:*
> *But the word of the Lord abideth for ever.*

And this is the word of good tidings which was preached unto you. Putting away therefore all wickedness, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation; if ye have tasted that the Lord is gracious:

Τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ τῆς ἀληθείας εἰς φιλαδελφίαν ἀνυπόκριτον

ἡγνικότες, perf. part., a state following on an act, *ye have purified and are keeping pure.* ἐν, *by means of.* τῇ ὑπακοῇ, *obedience such as truth demands* (this rather than *obedience to the truth* is the force of the gen. here). For the association of obedience and holiness, see above (v. 14-15—'as obedient children be holy') and verse 2. εἰς φιλαδελφίαν, the ultimate purpose of cleansing and obedience is fellowship (cp. 1 John i. 7).

φιλαδελφία is not brotherly love, but brother-love. Not 'love men *as though* they were your brothers,' but 'love men *because* they are your brothers.' As Maurice finely said, "There can be no brotherhood without a common father." See Ch. i. 17. ἀνυπόκριτος, *without dissimulation* (cp. Rom. xii. 9).

ἐκ καρδίας ἀλλήλους ἀγαπήσατε ἐκτενῶς,

ἀγαπάω is distinguished from φιλέω, in N.T. Greek,

as being less emotional and more reverential. It is especially the love that men offer to God, and to men for His sake.

For the force of the aorist imperative see note on ii. 17.

ἐκτενῶς, *earnestly.* ἐκτείνω means literally 'to *stretch out.*' Cp. Ch. iv. 8, ἀγάπην ἐκτενῆ ἔχοντες. S. Peter is here handing on to the Church the new commandment of Christ (see S. John xiii. 34; xv. 12).

Some early texts add καθαρᾶς before καρδίας.

Clement of Rome (*Epistle to Corinthians*) writes, "In love all the elect of God were perfected. Without love nothing is well-pleasing to God. In love the Lord took us to Himself. Because of the love He bore us, Jesus Christ our Lord gave His blood for us according to the will of God."

ἀναγεγεννημένοι οὐκ ἐκ σπορᾶς φθαρτῆς ἀλλὰ ἀφθάρτου, διὰ λόγου ΖΩΝΤΟΣ ΘΕΟΥ ΚΑΙ ΜΕΝΟΝΤΟΣ·

The new love requires the new life. And the seed or germ, out of which springs the new life, is not liable to decay. The σπορά is often identified with the λόγος that follows, but it seems more natural to suppose that the writer is thinking in the first case of the germ of divine life implanted in us by the Holy Spirit, and then of the 'Word of God' by which that germ receives its power to grow into new life. "Man liveth by every word that proceedeth out of the mouth of God." The λόγος here forms a transition between the impersonal logos of Jas. i. 18 and the fully developed Logos doctrine of S. John. If we take the words that follow, ζῶντος καὶ μένοντος, as referring to the Word, the reference to Christ becomes clearer

He is the living and abiding Word of God.[1] S. John xii. 34 seems to suggest a Messianic interpretation of the words that follow: "The word of the Lord abideth for ever."

ζῶντος καὶ μένοντος may be taken with θεοῦ, *the word of a living and abiding God*, in which case they are probably a reference to Dan. vi. 26; but in view of verse 25 the reference to the λόγος seems more probable. Cp. Heb. iv. 12, ζῶν γὰρ ὁ λόγος τοῦ θεοῦ. A distinction can be drawn between λόγος and ῥῆμα, though they are sometimes used as synonyms. λόγος is the word considered as in the mind of the speaker, ῥῆμα the uttered word or thing said. The distinction corresponds to some extent with the later patristic λόγος ἐνδιαθέτος and λόγος προφορικός.

διότι

πᾶσα σὰρξ ὡς χόρτος,
καὶ πᾶσα δόξα αὐτῆς ὡς ἄνθος χόρτου·
ἐξηράνθη ὁ χόρτος,
καὶ τὸ ἄνθος ἐξέπεσεν·
τὸ δὲ ῥῆμα Κυρίου μένει εἰς τὸν αἰῶνα.

τοῦτο δέ ἐστιν τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς.

The foregoing line of thought is illustrated by a quotation from Isa. xl. 6-8. The quotation follows the Septuagint, except for one or two unimportant variations. The same passage is more loosely quoted by S. James (i. 10) as teaching the transitoriness of human greatness. Here the design is to bring into contrast the transitoriness of the human forces arrayed against the Gospel and the stability of the Church of Christ. "They shall perish but Thou remainest." It

[1] See Liddon, *Bampton Lectures*, p. 302.

is the same thought as the ὀλίγον ἄρτι of verse 6. "To the perishableness of the attractive world around them, and of that in themselves which sought satisfaction in that world, he opposes the new and ever-springing life into which they had been born by hearing and receiving a word of the living God, and the sure promise which it contained" (Hort).

Ἀποθέμενοι οὖν πᾶσαν κακίαν καὶ πάντα δόλον καὶ ὑπόκρισιν καὶ φθόνους καὶ πάσας καταλαλιάς,

The sins enumerated here are specially those that hinder φιλαδελφία. In times of persecution it was necessary that the Church should draw all her members closer into union. *Putting away (once for all) every kind of malice and every kind of guile, and hypocrisy, and envyings, and all kinds of slandering.* With πᾶσαν κακίαν, cp. Eph. iv. 31, σὺν πάσῃ κακίᾳ, and Jas. i. 21, πᾶσαν περισσείαν κακίας. In classical Greek the word κακία is used in a general sense for all forms of vicious conduct, but in N.T. it usually has the more restricted meaning of ill-will, malignity. Lightfoot says (on Col. iii. 8), "It is not—at least in the N.T.—vice generally, but the vicious nature which is bent on doing harm to others." It therefore corresponds to the *odium generis humani*, of which the Christians were accused in Rome. καταλαλία appears in the list of heathen vices in Rom. i. 30, and 2 Cor. xii. 20.

ὡς ἀρτιγέννητα βρέφη τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε, ἵνα ἐν αὐτῷ αὐξηθῆτε εἰς σωτηρίαν,

In 1 Cor. iii. 1-3, and in Heb. v. 12-14, the figure of babes and milk is used to describe the undeveloped condition of those who, though they ought to be

teachers, had still need of teaching in the elements of the Gospel. Here the thought is rather that suggested by 1 Cor. xiv. 20, "In malice (*κακία*) be ye babes, but in mind be men." In this sense the Christian life is always newly-begotten—a thought beautifully suggested in our Holy Communion service, which meets us always with the same demand, "Ye that . . . intend to lead a new life."

ἐπιποθήσατε. The Christian's thirst for the Divine life should be as strong and instinctive and health-giving as the infant's eagerness for the mother's breast. And the milk with which God feeds His children is unadulterated (*ἄδολον*), and capable of feeding the whole nature. "And for this reason (the incapacity of man to receive Christ in the fulness of His glory), He, who is the perfect Bread of the Father, gave Himself as milk, as to babes—that by this milky diet, being accustomed to eat and drink the Word of God, we might be enabled to retain in ourselves the bread of immortality, which is the Spirit of the Father."[1]

λογικὸν here, as in Rom. xii. 1, seems to be used in somewhat the same sense as in the Stoic definition of man as a *λογικὸν ζῷον* (rational animal). The word seems to be intended to suggest the contrast between the milk that can sustain only the life of the body, and the milk by which mind and soul are fed. 'Reasonable,' 'figurative,' and 'spiritual' have been suggested as translations, but none of these gives the exact force of the original word.

εἰς σωτηρίαν is absent from some MSS. It is quite

[1] Irenaeus, quoted by Canon Cook, *Speaker's Commentary*, iv., p. 187.

in accordance with the style of the writer to add the words that express the ultimate purpose of the growing. We are reminded of Eph. iv. 13-16, where S. Paul desires for those to whom he writes that, speaking the truth in love, they may grow up in all things into Him which is the head, even Christ.

εἰ ἐγεύσασθε ὅτι χρηστὸς ὁ κύριος.

Quoted from Psalm xxxiv. 8, γεύσασθε καὶ ἴδετε ὅτι χρηστός ὁ κύριος, where χρηστός bears the wide meaning usual in the Septuagint, of *good* or *gracious*. For ὁ κύριος see note on ch. iii. 15.

Ch. II. 4–10. The Temple of the Church, in which ye are stones.

Unto whom coming, a living stone, rejected indeed of men, but with God elect, precious, ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ. Because it is contained in scripture,

Behold, I lay in Zion a chief corner stone, elect, precious:

And he that believeth on him shall not be put to shame.

For you therefore which believe is the preciousness: but for such as disbelieve,

The stone which the builders rejected,

The same was made the head of the corner;

and,

A stone of stumbling, and a rock of offence;

for they stumble at the word, being disobedient: whereunto also they were appointed. But ye are an elect race,

a royal priesthood, a holy nation, a people for God's own possession, that ye may shew forth the excellencies of him who called you out of darkness into his marvellous light: which in time past were no people, but now are the people of God: which had not obtained mercy, but now have obtained mercy.

πρὸς ὃν προσερχόμενοι, λίθον ζῶντα, ὑπὸ ἀνθρώπων μὲν ἀποδεδοκιμασμένον παρὰ δὲ θεῷ ἐκλεκτὸν ἔντιμον

A series of O.T. quotations worked into a consecutive discourse. The picture of a spiritual temple had already been drawn by S. Paul in a passage of which S. Peter seems to be thinking (Eph. ii. 19-22). The germ of the idea may be found in 1 Cor. iii. 16. Cp. also Heb. iii. 6, *οὗ οἶκος ἐσμεν ἡμεῖς*; Heb. x. 21, and Ch. iv. 17. A building is much more than a heap of stones, so the Church is much more than an aggregation of individuals. Each stone, shaped and fitted for its appointed place, finds its true purpose as part of a larger whole. And the Christian draws near to Christ that he may be built into the fabric of this spiritual temple.[1] So S. Paul says to the Ephesians, speaking especially to Gentile converts, that they are "no more strangers and sojourners but fellow-citizens with the saints." The same contrast must have been in the mind of the writer here. In the world the Christian is a sojourner, but in the Church of the Living God he has a place—the one temple, permeated with the one life, where the priest-

[1] For an elaborate working out of the symbolism of the stones and the building see Hermas, *Pastor*, Vision III., Ch. 1-7; Bk. III., Similitude Nine.

hood of the whole body is the consecration of the sacrifice of each individual—acceptable to God because taken up into the perfect sacrifice of Christ, through Whom the offerings of the whole Church go up to God.[1] *προσέρχομαι* is used, in the Epistle to the Hebrews, of approach for worship or priestly service (Heb. iv. 16: vii. 25: x. 1, etc.). It has probably the same force here. The usual construction is with the dative, but it is possible that the author has in his mind Psalm xxxiv., already quoted above, where the Septuagint of verse 6 ("They looked unto him") is *προσέλθατε πρὸς αὐτὸν*.

If, as is not improbable, this Epistle was written after the fall of Jerusalem, a special interest attaches to the whole of this section, where the worship and the sacrifices, yea, the very stones of the temple are claimed as the inheritance of the Church of Christ.

λίθον ζῶντα, and therefore able to infuse into the stones of the building an organic unity. We are "petrified into life."[2]

ἀποδιδοκιμασμένον refers on to the quotation in verse 7.

καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖσθε οἶκος πνευματικὸς εἰς ἱεράτευμα ἅγιον,

Note the transition from the Christians as stones in a building to the Christians as sharers in a priesthood. —*εἰς*, as usual in this Epistle, giving the ultimate purpose. The two thoughts are connected by the use of

[1] Cp. Bp. Westcott on Heb. ix. 9.
[2] Bishop Alexander in *Expositor*, 1886.

οἶκος for a *building* and a *family*. The Church is the *building* and the *family* and the *priesthood*. Cp. Heb. iii. 4-6; x. 21 for similar transitions in thought. The Church is a ἅγιον ἱεράτευμα, because it is the expression in worship of a corporate life. Christian priesthood is regarded here as vested in the whole body, not as the privilege of the individual Christian as an isolated unit. We become priests by joining the ἱεράτευμα of the Church. And if this ἱεράτευμα appoints certain members to act on its behalf in the exercise of certain of its functions, the priestly character which the Holy Spirit confers on these at ordination is the expression of the priesthood of the whole body for which they act.

ἀνενέγκαι πνευματικὰς θυσίας εὐπροσδέκτους θεῷ διὰ Ἰησοῦ Χριστοῦ·

ἀναφέρω like προσφέρω is a sacrificial word (see Jas. ii. 21). πνευματικὰς θυσίας, perhaps in contrast with the material sacrifices of the old dispensation. Rom. xii. 1 shows what kind of sacrifices were in the mind of the writer. See also Phil. iv. 18; Heb. xiii. 15-16. Whether there is any reference here to the offering of the first fruits of God's creation at the Eucharist must be regarded as uncertain. Irenaeus says, "For it behoves us to make an oblation to God, and in all things to be found grateful to God our Maker, in a pure mind, and in faith without hypocrisy, in sure hope, in fervent love, offering the first fruits of his own created things. And the Church alone offers this pure oblation to the Creator, offering to Him, with thanksgiving, that which He has created." [1]

[1] *Contr. Her.* IV., chap. xviii.

But this thought of the offering of bread and wine to God as a profession of our dependence and gratitude hardly seems to be in the mind of the Apostle. The spiritual sacrifices of the Apostolic age were rather the lives laid down for the name of Christ. *διὰ Ἰησοῦ Χριστοῦ* is the keynote of every Christian sacrifice. "We are not worthy to offer unto Thee any sacrifice, yet we beseech Thee to accept this our bounden duty and service . . . through Jesus Christ our Lord."

διότι περιέχει ἐν γραφῇ

ἸΔΟῪ ΤΊΘΗΜΙ ἘΝ ΣΙῺΝ ΛΊΘΟΝ ἘΚΛΕΚΤῸΝ ἈΚΡΟΓΩΝΙΑΊΟΝ ἜΝΤΙΜΟΝ,
ΚΑῚ Ὁ ΠΙΣΤΕΎΩΝ ἘΠ᾽ ΑὐΤῷ Οὐ ΜῊ ΚΑΤΑΙΣΧΥΝΘΗ̣̂.

Quoted from Isa. xxviii. 16, where the closing words—"He that believeth shall not make haste" (*i.e.* flee in haste)—are translated in the LXX.—*ὁ πιστεύων οὐ μὴ καταισχυνθῇ. ἐπ᾽ αὐτῷ* is added in later texts of the LXX., and appears also in the Epistle to the Romans, where the words are twice quoted (Rom. ix. 33, in combination with Isa. viii. 14; and Rom. x. 11). They are also referred to in Eph. ii. 20.

περιέχει ἐν γραφῇ is an unusual expression. The absence of the article is in accordance with the general style of the Epistle, and the use of the singular *γραφὴ* in place of the more usual *γραφαὶ* is probably due to Rom. x. 11. Dr. Hort suggests the translation "in writing," so making *περιέχει ἐν γραφῇ* mean "it stands written."

ὑμῖν οὖν ἡ τιμὴ τοῖς πιστεύουσιν·

The different senses in which *τιμὴ* can be used, and the uncertainty of the exact significance of the dative

here, have led to a variety of translations of this clause. The following are perhaps the best supported :—

In your sight is the preciousness, i.e., You, who believe, regard him as precious.

For you is the honour, τιμὴ being taken as in contrast with καταισχυνθῇ (put to shame).

As in text of R.V., *For you is the preciousness, i.e.*, through faith ye have become sharers in the benefits that are brought to men through the preciousness of that stone (Christ) in the sight of God.

This last is probably the true meaning. τιμὴ recalls the τιμίῳ αἵματι of chap. i. 18, and the ἔντιμον of ii. 6. τοῖς πιστεύουσιν is transferred to the end of the sentence to bring out the contrast with ἀπιστοῦσιν. It has also a certain causal force—"Since ye believe."

ἀπιστοῦσιν δὲ λίθος ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας καὶ λίθος προσκόμματος καὶ πέτρα σκανδάλου· οἳ προσκόπτουσιν τῷ λόγῳ ἀπειθοῦντες·

The first quotation, from Psalm cxviii. 22, is applied by Christ to Himself in Matt. xxi. 42, and referred to by S. Peter in his defence before the Sanhedrin in Acts iv. 11. There, as perhaps here also, the οἰκοδομοῦντες are especially the teachers and rulers of the nation. It has been suggested that the verse may have originated through some actual incident in connexion with the building of the temple in Ezra vi. as Psalm cxviii. seems to belong to that period. The exact meaning of the phrase "head of the corner" is not certain; it probably means simply the corner-stone, on which the chief weight of the building rests.

The second quotation is from Isa. viii. 14. (The

preceding verse of the same chapter is referred to in chap. iii. 15.) Quoted also in Rom. ix. 33, whence S. Peter probably derived it, as he reproduces the πέτρα σκανδάλου in preference to the πέτρα πτώματα of the Septuagint. This and the following verses of Isa. viii. were no doubt the source of the words of the Lord in Matt. xxi. 44. The "stone of stumbling" is a loose stone in the way that trips up the passer by: the "rock of offence" a fixed obstacle over which he falls. The association of the two words πέτρα and σκανδαλόν must surely have recalled to the Apostle the words of Christ in Matt. xvi. 23. σκανδαλόν μου εἶ (cp. also S. Mark vi. 3). τῷ λόγῳ may be taken with ἀπειθοῦντες or with προσκόπτουσι, but it probably belongs to both. *Stumble at the word, disobeying it* (cp. Isa. xxviii. 13). It should be remembered that ἀπειθέω has reference rather to attitude of mind, than to outward act. See on ch. iii. 4.

εἰς ὃ καὶ ἐτέθησαν.

As in Romans ix. 33, the primary reference here is to the Jewish nation, whose rejection of the Messiah had been made in the providence of God a means of blessing to the Gentiles. But we cannot exclude the wider reference to all deliberate rejection of truth. However little we may understand it, not even in the stumbling of the disobedient is the divine purpose frustrated. May we not find in this a ground of hope for larger purposes of mercy than it has seemed good to our Father to reveal to us yet? He willeth not that any should perish, but it hath been appointed unto many to stumble (cp. Rom. xi. 11).

ὑμεῖς δὲ ΓΕΝΟΣ ἐΚΛΕΚΤΟΝ, ΒΑΣΙΛΕΙΟΝ ΙΕΡΑΤΕΥΜΑ, ἜΘΝΟΣ ἍΓΙΟΝ, ΛΑΟΣ ΕΙΣ ΠΕΡΙΠΟΙΗΣΙΝ,

So the Apostle lays claim on the Church's behalf to the very titles by which Israel had been described by the prophets of old time.

γένος ἐκλεκτόν is from Isa. xliii. 20 (*τὸ γένος μου τὸ ἐκλεκτόν*). The word *γένος* involves (as compared with *λαὸς*) the idea of hereditary privilege. It recalls S. Paul's words in 1 Cor. vii. 14, "Now are they (your children) holy."

βασίλειον ἱεράτευμα and *ἔθνος ἅγιον* are from Ex. xix. 6. The former phrase requires some explanation. The original Hebrew of Ex. xix. 6 reads "a kingdom of priests," which by a slight textual corruption came to be read "a kingdom (and) priests." The verse is quoted in this form twice in Rev. (i. 6 and i. 10). It is uncertain which text the Septuagint intended to represent in *βασιλεῖον ἱεράτευμα*, but it is fairly clear that the meaning here is, "a royal priesthood," *i.e.* not a body of priests who are also kings (as in Rev.) but a body of priests attached to the court of the Divine king. So Irenaeus, *πᾶς βασιλεὺς δίκαιος ἱερατικὴν ἔχει τάξιν.* Cp. Isa. lxi. 6, "Ye shall be named the priests of Yahwe, men shall call you the ministers of our God." *λαὸς εἰς περὶποιησίν—a people reserved for God*—comes from Isa. xliii. 21 *λαός μου ὃν περεποιησάμην*, or from Ex. xix. 5 (*λαὸς περιούσιος*). Cp. Malachi iii. 17 (*ἔσονταί μοι . . . εἰς περιποίησιν*). *περιποιέω* means to reserve or keep safe. *περιποίησις* is used for 'keeping safe' (Heb. x. 39); for 'obtaining,' 1 Thess. v. 9; 2 Thess. ii. 14, and, as here, for 'possession,' in Eph. i. 14.

ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους ὑμᾶς καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ φῶς·

ἀρετὰς is from Isa. xliii. 21. The moral excellences of God are manifested in the salvation of men. His "nature and property is ever to have mercy and to forgive."

Light is a familiar image of the Messiah's kingdom in the prophets (see Isa. ix. 2). Consecrated by the lips of the Lord, it becomes, both in S. John and S. Paul (especially in Eph. and Col.), the most complete expression of all that the new life in Christ meant. It involved the contrast between brightness and gloom, between openness and stealth, between sight and blindness, between the glory and the healing of the Sun of Righteousness, and the squalor and noisome disease that dog the footsteps of sin. It was their love for light that led the early Church to consecrate the hour of daybreak to worship.

On *θαυμαστὸν φῶς* Dr. Hort says:—"Here it is spoken of as a calling by God to a sharing of His marvellous light, an admission to some power of reading the mysteries of life aright by seeing them in a measure in the same light in which they are seen by Him who created them and disposes them." (See Eph. i. 17-19.)

With *καλέσαντος* cp. Acts ii. 39, *πᾶσι τοῖς εἰς μακρὰν, ὅσους ἂν προσκαλέσηται κύριος.*

οἵ ποτε οὐ λαὸς νῦν δὲ λαὸς θεοῦ, οἱ οὐκ ἠλεημένοι νῦν δὲ ἐλεηθέντες.

The reference is, of course, to Hosea, chaps. i. and ii., which are also used in Rom. ix. as illustrating the call of the Gentiles. This passage suggests that the readers of the Epistle were Gentile Christians. The difference

of tense between ἠλεημένοι and ἐλεηθέντες should be noticed. The first recalls the *state* in which they had lived, the second the *act* of mercy by which God had called them to Himself.

Ch. II. 11–III. 7. The Duty of Submission.

(a) II. 11–17. The Christian Citizen.

Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lusts, that war against the soul; having your behaviour seemly among the Gentiles; that, wherein they speak against you as evil-doers, they may by your good works, which they behold, glorify God in the day of visitation. Be subject to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as sent by him for vengeance on evil-doers and for praise to them that do well.

For so is the will of God, that by well-doing ye should put to silence the ignorance of foolish men: as free, and not using your freedom for a cloke of wickedness, but as bondservants of God. Honour all men. Love the brotherhood. Fear God. Honour the king.

Ἀγαπητοί, παρακαλῶ ὡς παροίκους καὶ παρεπιδήμους **ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν, αἵτινες στρατεύονται κατὰ τῆς ψυχῆς·**

The address (*ἀγαπητοί*) begins a new section of the Epistle (cp. ch. iv. 12). From the privileges of the Christian calling the Apostle passes to the practical duties of the Christian life, especially in view of the hostility of the people around. And therefore the exhortation begins by catching the note of i. 2, and

reminding the readers that they are to act as strangers and sojourners (the two words are synonymous), not involving themselves in the customs and appetites of the land where they are only for a time. *ἐπιθυμίαι σαρκικοὶ* must not be limited to sensual indulgence: they include all appetites that bring the spiritual into subjection to the animal in us (see Eph. ii. 16). The only test by which to discern them is this—do they war against the soul? *αἵτινες* here has explanatory force, *because they*. Many habits of self-indulgence, not inherently sinful, become a drag on spiritual progress—an occasion of contest within us between 'I want to' and 'I ought.' And with these the Christian can make no terms. For him there is but one rule—Abstain from these things, they are warring against the soul. *στρατεύω* is used of offensive warfare, and implies that lusts are always *on active service* against the true life. See for the same idea Gal. v. 16: Jas. iv. 1. *ψυχὴ* here, as often in S. Peter, is the man's true self.

τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς ἔθνεσιν ἔχοντες καλήν,

There seems a fourfold contrast suggested in this verse:

Wherein (now)	they speak against	you	as evil-doers.
In the day of visitation	they may glorify	God	for your good works.

καλὸς is used of goodness that is manifested (moral beauty), *ἀγαθὸς* rather of inward goodness. But the distinction is not always clearly retained.

ἵνα, ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν, ἐκ τῶν καλῶν ἔργων ἐποπτεύοντες δοξάσωσι τὸν θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς.

ἐν ᾧ—*in the matter in which.* Cp. ch. iii. 16; iv. 4; also Heb. ii. 18. In all these cases, and perhaps also in i. 6, the antecedent is left indefinite. See note on iv. 4.

On the accusation of evil-doing see Introduction, especially the quotation from Suetonius, where the word *malificae* exactly represents the Greek here. The word outside this Epistle is only used in N.T. in John xviii. 30, where, however, Westcott and Hort read *κακὸν ποιῶν*. *καταλαλέω* is used only here and in Jas. iv. 11. In the latter half of this verse we may see a reference to the saying of Christ in Matt. v. 16, "That they may see your good works and glorify your Father which is in heaven."

ἐκ here presents some difficulty. It is perhaps best to take it as equivalent to "as a result of" and supply *ὑμᾶς* after *ἐποπτεύοντες*, so reading *as a result of your good works, observing you, they may glorify*, etc. *ἐποπτεύω* means *to watch attentively; to 'see for oneself.'* The present participle conveys the idea of *habitual* observation (cp. ch. iii. 2). It was this consciousness that they were being carefully watched by the heathen around them that S. Peter wanted to bring home to his readers. The word is used for initiation into the Eleusinian mysteries, but it is extremely improbable that any reference to this is intended here.

The *day of visitation* has been variously interpreted as (1) the day when you are examined before the magistrates, (2) the day of God's judgment on your

persecutors, or (3) the day when the heathen, won by your holiness to the acknowledgment of God, are able to glorify him.

The phrase is no doubt derived from Isa. x. 3: the idea of divine visitation appearing constantly in O.T. The word implies a manifestation of God on behalf of his people, generally with the further idea of punishment and probation for the nations. Thus it may include both (2) and (3). The former is the more prominent idea in Isa. x. 3, but the latter better explains the *δοξάσωσι* here.

Ὑποτάγητε πάσῃ ἀνθρωπίνῃ κτίσει διὰ τὸν κύριον·

On the significance of this assertion of the duty of submission, see Introduction. *ὑποτάγῃ* was a virtue that S. Peter had learnt in the school of experience. The 2nd aorist passive has here, as often, a certain middle force, 'Accept the position in which you find yourselves.'

Of this *ὑποτάγῃ* Dr. Hort says—"It consists not in the sacrifice of the individual to the community, the weakness of the ancient social life, but in the recognition that the individual attains his own true growth and freedom only through devotion to the community, and submission to the various forms of authority by which society is constituted."

κτίσει has a special significance here, in view of the fact that *κτίζω* (to establish, set up) is used exclusively of the action of God: as the nearest equivalent to "create." (See *e.g.* S. Mark xiii. 19, Eph. iii. 9.) *κτίσις* is used for that which is the outcome of God's creative act (Rom. viii. 22, Col. i. 15, etc.). So here

it seems to be implied that the ordinances of human society to which submission is to be given are divine in their origin. Cp. Rom. xiii. 1, "The powers that be are ordained of God." The three examples S. Peter gives are the state, the household, and the family. It is on the basis of these three fundamental institutions that all civilized life is built. The aim of the Christian is not to overturn the foundations of society, but to assert the divine claim over all human institutions, and recognize in the state, the household, and the family, a training ground of those social virtues that find their highest sphere of activity in the Church militant here in earth, and their complete realization in the Holy Catholic Church in heaven.

διὰ τὸν κύριον gives the true motive for obedience. So S. Paul writes "do all in the name of the Lord Jesus." Perhaps S. Peter was thinking of the words of Christ, "Render to Caesar the things that are Caesar's."

εἴτε βασιλεῖ ὡς ὑπερέχοντι, εἴτε ἡγεμόσιν ὡς δι' αὐτοῦ πεμπομένοις εἰς ἐκδίκησιν κακοποιῶν ἔπαινον δὲ ἀγαθοποιῶν·

βασιλεύς here refers to the Emperor—either Nero or perhaps (see Introduction) his successor.

ὑπερέχοντι (cp. Rom. xiii. 1) reminds us of the feudal word 'overlordship.'

ἡγεμὼν, properly the title of procurators or *legati Caesaris*, is used here in a wider sense for local governors. *δι' αὐτοῦ* may convey the idea that the authority of the emperor was itself delegated. All human authority goes back to God as its ultimate source. *ἐκδίκησις* is the vindication of justice on evil-

doers. With ἔπαινον δὲ ἀγαθοποιῶν cp. Rom. xii. 3-4. The province of government cannot be restricted to the mere suppression of crime, as some individualists would desire. It includes the promotion of all that shall encourage the "good life" of the citizens. The spread of democratic principles in modern England has brought with it a return to a view of the functions of the government much more closely akin to that of Plato and the great statesmen of Greece, though combined with a clearer recognition that if the individual exists to do service for the community, the community exists not less to develop the character of the individual.

We trace in these words a lingering confidence in the impartiality of Roman justice, which was destined very soon to give place to the keen sense of injustice which finds expression in the Revelation, where the only hope of redress (ἐκδίκησις) is in the manifestation of Christ.

(ὅτι οὕτως ἐστὶν τὸ θέλημα τοῦ θεοῦ, ἀγαθοποιοῦντας φιμοῦν τὴν τῶν ἀφρόνων ἀνθρώπων ἀγνωσίαν·)

οὕτως should probably be taken as referring back to ὑποτάγητε. *Thus* (by submission to kings and governors) *it hath pleased God that men should act, so that by well doing they may muzzle the senselessness of foolish men.* φιμόω, from φιμός, a muzzle, used in S. Mark i. 25 of the silencing of the evil spirit, and in iv. 39 of the stilling of the tempest.

ἀγνωσία must be distinguished from ἄγνοια. It is not mere absence of knowledge but want of the power of perception, 'purblindness.' Hence it cannot be con-

vinced, but may be put to silence. The *ἀγνωσία* of men is always ready to make its voice to be heard, where *ἄγνοια* will often be silent.

ἄφρων conveys the same general idea. It is not thoughtlessness but actual stupidity, want of reasoning power. *τῶν* here gives an explanatory force, *such men as are stupid.*

ὡς ἐλεύθεροι, καὶ μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν, ἀλλ' ὡς θεοῦ δοῦλοι.

Verse 15 is parenthetical: here the nominative refers back to the *ὑποτάγητε* of verse 13. Subjection for the Lord's sake is no loss of freedom, for it belongs to the paradox that only God's slaves enjoy true liberty. This verse recalls Gal. v. 13, which was, we can hardly doubt, in the mind of the writer.

Not like men who have their liberty as a veil for their malice. Christian liberty is not the right to exercise ourselves in malicious criticisms of our fellow-Christians. There is no prayer in our litany the need of which parochial experience brings home more strongly than that in which we pray, "From envy, hatred and malice, and all uncharitableness, Good Lord, Deliver us."

ἐπικάλυμμα, used in Ex. xxvi. 14 for the covering of the tabernacle, is from *ἐπικαλύπτω*, to cover over. See Psalm xxxi. 1, *ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι.*

πάντας τιμήσατε, τὴν ἀδελφότητα ἀγαπᾶτε, τὸν θεον φοβεῖσθε, τὸν βασιλέα τιμᾶτε.

A summary of the duties of citizenship. The use of the aorist imperative makes the first command

emphatic.[1] *Give to every man the honour that is his due.* Perhaps the command goes further, and implies (in contrast with the *κακίας* of the preceding verse) that the Christian is to try to find in every man something worthy of honour. The respect that Christ showed for men is in striking contrast with the attitude of tolerant contempt which some of His followers adopt.

ἀδελφότητα (only here and in chap. v. 9) is the whole Christian body considered as a community. Love for individual Christians can only be deep and broad when it grows out of love for the whole body of which they are members. With the loss of this sense of corporate life we have lost the wideness of Christian love, and are too often contented to limit our affection to those who attract, or who prove responsive: and since love is our power for service we correspondingly narrow the scope of our influence. Every young clergyman feels this danger, the protection against which must be found in devotion to the whole Church as the body of Christ—the *ἀδελφότης*. The words that follow are from Prov. xxiv. 21, *φοβοῦ τὸν θεὸν, υἱέ, καὶ βασιλέα.* For the added word *τιμᾶτε* cp. Rom. xiii. 7.

(b) Ch. II. 18–25. The Christian servant.

Servants, be in subjection to your masters with all fear; not only to the good and gentle, but also to the

[1] Blass (*Grammar of N. T.*, p. 195) says that the aorist imperatives in this Epistle denote 'conduct up to a final point.' So *ἐλπίσατε*, i. 13 (*lay hold on hope*); *ἀγαπήσατε*, i. 22 (*lay hold on love*); *ἀναστράφητε*, i. 17 (up to the end); *ποινάνατε*, v. 1; and *τιμήσατε* here.

froward. For this is acceptable, if for conscience toward God a man endureth griefs, suffering wrongfully. For what glory is it, if, when ye sin, and are buffeted for it, ye shall take it patiently? but if, when ye do well, and suffer for it, ye shall take it patiently, this is acceptable with God. For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed. For ye were going astray like sheep; and are now returned unto the Shepherd and Bishop of your souls.

Οἱ οἰκέται ὑποτασσόμενοι ἐν παντὶ φόβῳ τοῖς δεσπόταις, οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπιεικέσιν ἀλλὰ καὶ τοῖς σκολιοῖς.

Here S. Peter passes to the duty of Christians as members of a household (cp. Rom. xiv. 4; Eph. vi. 5). The word *οἰκέται* (domestic servant) probably includes both slaves and freemen. Slavery as an institution must from the first have found itself ill at ease in the Christian Church, but the household, as a natural unit between the family and the state, has its place among the divinely appointed human institutions. The exhortation here is apparently addressed to servants who have heathen masters, but it is to be feared that perversity of disposition (*σκολιός*) is not confined to heathenism. *ἐπιεικὴς* is best represented by *fair* or *reasonable*. It is translated *gentle* in R.V. here and in Jas. iii. 17.

In 2 Cor. x. 1, Matthew Arnold renders *ἐπιείκεια* 'sweet reasonableness.' Aristotle defined it as "the character of a man who is content to take less than his due." See also *Eth.* vi. 11, *τὸν ἐπεικῆ μάλιστα φαμὲν συγγνωμονικόν.*

The participle *ὑποτασσόμενοι* here, and in ch. iii. 1, refers back to the imperative *ὑποτάγητε* of verse 13. *Obey the command, submitting yourselves*, etc.

τοῦτο γὰρ χάρις

The use of *χάρις* here recalls the Lord's question in Luke vi. 32, *ποία ὑμῖν χάρις ἐστί*; We must not translate, *this constitutes a claim on God's favour*—which seems implied in the 'thankworthy' of the A.V. The meaning may be, *this is beautiful in the sight of God*, or, *this is a worthy response to God's grace to you.* Good works "are pleasing and acceptable to God in Christ." (Article xii.)

εἰ διὰ συνείδησιν θεοῦ ὑποφέρει τις λύπας πάσχων ἀδίκως·

συνείδησιν θεοῦ is not 'conscience towards God,' but 'consciousness of God' (cp. Heb. x. 2: *συνείδησιν ἁμαρτιῶν*). Consciousness of the presence of God is our strength for the endurance of the petty injustices and annoyances of life. *ὑποφέρω* means 'to bear up,' and so to sustain the weight of anything. Used in the same sense in 1 Cor. x. 13, "That ye may be able to bear it."

ποῖον γὰρ κλέος εἰ ἁμαρτάνοντες καὶ κολαφιζόμενοι ὑπομενεῖτε; ἀλλ' εἰ ἀγαθοποιοῦντες καὶ πάσχοντες ὑπομενεῖτε, τοῦτο χάρις παρὰ θεῷ.

κλέος, as compared with *χάρις*, seems rather to refer to human opinion. Even among men patient bearing

of punishment that we have deserved is no great matter of credit: but to suffer for well-doing, whatever men may say, is acceptable with God.

The present participles imply a *course* of conduct then going on, while *ὑπομενεῖτε* looks forward to the *future* attitude of the readers.

κολαφίζω from *κόλαφος*, a fist. Its use in Matt. xxvi. 67 of our Lord may have suggested its use here, as recalling to the readers the buffetings that Christ suffered for them.

εἰς τοῦτο γὰρ ἐκλήθητε,

Since Christ suffered ye are called to suffer too.

> It is the way the Master went,
> Should not the servant tread it still?

See Matt. x. 38; xvi. 24, etc. But *τοῦτο* includes also the *ἀγαθοποιοῦντες*.

ὅτι καὶ Χριστὸς ἔπαθεν ὑπὲρ ὑμῶν,

ὑπὲρ ὑμῶν, on your behalf. *ὑπὲρ* does not imply substitution, an idea which would be out of place here, where S. Peter is reminding his readers that Christ suffered, not to deliver them from the need of suffering, but that their sufferings might be a means to fellowship with Him. *καὶ* gives emphasis to this thought.

ὑμῖν ὑπολιμπάνων ὑπογραμμὸν ἵνα ἐπακολουθήσητε τοῖς ἴχνεσιν αὐτοῦ·

ὑπολιμπάνω, a late form, from *ὑπολείπω*. *ὑπογραμμός*, a model set for imitation, such as the headline of a copy-book, or an outline to be traced over in ink (*cp.* *ὑπόδειγμα* in S. John xiii. 15). *ἐπακολουθέω*, to follow *close after*. In S. Mark xiv. 54 it is recorded that Peter followed afar off. It is not such following

as this that he commends to those to whom he writes. ἴχνος (footprint) from ἵκω (ἱκνέομαι), to go. These words must have had a special significance for the writer as he remembered the saying of Christ, "Whither I go thou canst not follow me now, but thou shalt follow me hereafter," or that other word in S. John xxi. 19 with its solemn renewal of the old command, *ἀκολούθει μοι*. S. Peter at least had reason to know whither those footprints led. But he can say calmly now what once he said in the vehemence of passion, "We must lay down our lives for His sake who has laid down His life for us." (See S. John xiii. 37.)

ὃς ἁμαρτίαν οὐκ ἐποίησεν οὐδὲ εὑρέθη δόλος ἐν τῷ στόματι αὐτοῦ·

The words are from Isa. liii. 9, *ἀνομίαν οὐκ ἐποίησεν, οὐδὲ δόλον ἐν τῷ στόματι αὐτοῦ*. They also recall Psalm xxxii. 2, *οὐδέ ἐστιν ἐν τῷ στόματι αὐτοῦ δόλος*. This testimony to the sinlessness of Christ from one who had been on the closest terms of intimacy with Him cannot lightly be set aside. Cp. Heb. iv. 15.

ὃς λοιδορούμενος οὐκ ἀντελοιδόρει, πάσχων οὐκ ἠπείλει, παρεδίδου δὲ τῷ κρίνοντι δικαίως·

The temptation to meet injustice with threats must have been very strong. Even S. Paul found it hard to resist (Acts xxiii. 3).

παρεδίδου—committed his enemies, or, perhaps himself and his cause, to God. The Psalms are full of examples of the way in which the soul in its affliction commits itself to God. And we remember the words of Christ on the cross—"Father, into thy hands I commend my spirit" (Luke xxiii. 46).

The transitions from the imperfects (*ἀντελοιδόρει ἠπείλει, παρεδίδου*) to the aorist *ἀνήνεγκεν* should be noted. The first denotes the habitual attitude of the life of Christ, the second a definite act.

ἐποίησεν and *εὑρέθη* above have the same force—*at no point in His life* did He do sin, etc.

ὃς τὰς ἁμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον,

From Isa. liii. 12—*αὐτὸς ἁμαρτίας πολλῶν ἀνήνεγκεν.*

ἀναφέρω has generally a sacrificial significance. It is used at least twice in O.T. of men who bear the sins of their nation (Lam. v. 7; Ez. iv. 4). It has the idea of carrying to some goal. So here *ἐπὶ το ξύλον.* Cp. Heb. ix. 28. In considering the doctrine of vicarious suffering it is important to remember:—

(1) That the vicarious suffering of Christ is not an isolated fact. Below the surface of human life lies the great universal fact of vicarious suffering, "not a dogmatic but an experimental truth."[1] All true service for men involves the bearing of the sins of men, not in the same sense as that in which Christ bore them, but in a sense that helps us to understand the meaning of His suffering.[2]

[1] Adam Smith, *Isaiah*, vol. ii., p. 354.

[2] A passage from Mr. Ruskin's Slade Lectures on the Art of England, quoted in Sanday and Headlam, *Romans*, p. 93, has proved strangely prophetic in view of the events of this year: "The great mystery of the idea of Sacrifice itself, which has been manifested as one united and solemn instinct by all thoughtful and affectionate races, since the world became peopled, is founded on the secret truth of benevolent energy which all men who have tried to gain it have learned—that you cannot save men from death but by facing it for them, nor from sin but by resisting it for them. . . . Some day or other—probably now very soon—too probably by heavy afflictions of the State, we shall be taught . . . that all the true good and glory even of this world—not to speak of any that is to come, must be bought still, as it always has been, with our toil, and with our tears."

(2) The vicarious suffering of Christ must not be separated from its purpose—that we, being dead unto sins, should live unto righteousness. The ultimate efficacy of the sacrifice of Christ depends on what it does *in* us. The old hymn is right—"He died to make us good."

(3) Only through suffering do we learn the meaning of His suffering. Slaves bearing ill-usage patiently will by the mysterious power of sympathy learn to see more clearly into the mystery of redemption than the subtlest theologian who has not suffered. The deep truths of Isa. liii. were wrung from the heart of the nation as it groaned under the captivity of Babylon, and S. Paul's knowledge of the meaning of the death of Christ was won on the same battlefield—"I bear in my body the marks of the Lord Jesus" (Gal. vi. 17). "Christianity is stamped with the image of the Cross, and the whole life of each true Christian has something of the form and look of Christ crucified."[1]

ξύλον is also used twice in Acts (v. 30, x. 39) by S. Peter for the cross. Its use in Gal. iii. 13 is due to the Septuagint of Deut. xxi. 23. Irenaeus speaks of Christ as "remedying the disobedience in the matter of the tree of knowledge by the obedience of the tree of Calvary." And we think of the ξύλον ζωῆς of Rev. xxii. 2, whose leaves were for the healing of the nations. ἐπὶ τὸ ξύλον is a pregnant construction. He bore our sins *up to and upon* the tree.[2] Cp. ch. iii. 20, εἰς ἣν.

[1] Quoted in *Expositor*, 1886.

[2] The sacrificial use of ἀναφέρω has led some commentators to see here a reference to the Cross as an altar on which Christ offered a sacrifice to God. But τὰς ἁμαρτίας negatives this idea, for He offered on the Cross not our sins but Himself. See Heb. vii. 27, τοῦτο γὰρ ἐποίησεν ἐφάπαξ ἑαυτὸν ἀνενέγκας.

ἐν τῷ σώματι αὐτοῦ. It was physical suffering that slaves had to bear, and therefore it is on the physical sufferings of Christ that the Apostle lays stress. The words also recall Heb. x. 10, *διὰ τῆς προσφορᾶς τοῦ σώματος Ἰησοῦ Χριστοῦ* (on which see Westcott, *in loc.*). Cp. ch. iii. 18, *θανατωθεὶς σαρκὶ.*

αὐτοῦ is not emphatic, as in A.V.

ἵνα ταῖς ἁμαρτίαις ἀπογενόμενοι τῇ δικαιοσύνῃ ζήσωμεν·

ἀπογίγνομαι conveys the idea of complete separation; and so of death as the most complete form of separation we know. S. Paul speaks even more plainly in Rom. vi. 3, *ἀπεθάνομεν τῇ ἁμαρτίᾳ.* See note on ch. iv. 1.

The article before *ἁμαρτίαις* refers back to the sins borne on the tree; so *τῇ δικαιοσύνῃ* is *the* righteousness that belongs to the new life of freedom.

οὗ τῷ μώλωπι ἰάθητε.

From Isa. liii. 5. *μώλωψ* is the weal or wound left by a lash, which many slaves had good cause to know.

ἦτε γὰρ ὡς πρόβατα πλανώμενοι, ἀλλὰ ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν.

ἐπεστράφητε may have a passive or middle significance—(*have turned yourself to*, or *have been turned to*). The former is more probable, as conversion is generally regarded in N.T. as a deliberate human act. The word recalls the saying of Christ to S. Peter recorded in S. Luke xxii. 32, *σύ ποτε ἐπιστρέψας, στήριζον τοὺς ἀδελφούς σου.* See also S. John xii. 40; Acts iii. 19 (R.V. *turn again*). Conversion is the exact opposite of the aimless straying (*πλάνη*) of the preceding sentence. A man is converted when his life attains a purpose, a direction, Godwards.

ποιμένα καὶ ἐπίσκοπον. The pastoral and episcopal office alike find their fulfilment in Christ. ἐπίσκοπος is probably used here in the more general sense of overseer.

(c) Ch. III. 1–6. The Christian wife.

In like manner, ye wives, be in subjection to your own husbands; that, even if any obey not the word, they may without the word be gained by the behaviour of their wives; beholding your chaste behaviour coupled with fear. Whose adorning let it not be the outward adorning of plaiting the hair, and of wearing jewels of gold, or of putting on apparel; but let it be the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price. For after this manner aforetime the holy women also, who hoped in God, adorned themselves, being in subjection to their own husbands; as Sarah obeyed Abraham, calling him lord: whose children ye now are, if ye do well, and are not put in fear by any terror.

Ὁμοίως γυναῖκες ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν,

Ὁμοίως, in accordance with the same general law of the Christian life. S. Paul urges the same duty in Eph. v. 22-24, and ennobles subjection in the words that follow, "as the Church is subject to the Christ" —ὡς ἡ ἐκκλησία ὑποτάσσεται τῷ Χριστῷ. The participle here has probably a middle significance, as in chap. ii. 18. It is willing ὑποταγή that is to mark the Christian in all the relations of life. ἰδίοις gives the ground of subjection, "because they are your husbands" (cp. Eph. v. 22).

ἵνα εἴ τινες ἀπειθοῦσιν τῷ λόγῳ διὰ τῆς τῶν γυναικῶν ἀναστροφῆς ἄνευ λόγου κερδηθήσονται

ἀπειθέω implies more than *ἀπιστέω*. It is the setting of oneself deliberately against conviction of the truth. The Apostle is not dealing here with the case of a Christian woman who has been married to a heathen husband. Such cases would be uncommon, and would require sterner words than these (see 2 Cor. vi. 14). The case here seems to be that of wives converted after their marriage. Their duty was not to leave their heathen husbands, nor to provoke hostility by constant speaking of spiritual things, but to win them by the silent witness of a life lived for Christ, *ἄγευ λόγου*.

> The silence often of pure innocence
> Persuades when speaking fails.
>
> *Winter's Tale*, ii. 2.

κερδαίνω is used in its literal sense in Jas. iv. 13, and, as here, in Matt. xviii. 15, a saying of Christ that S. Peter may have had in mind. Cp. 1 Cor. ix. 19. The indicative future *κερδηθήσονται* implies a more definite assurance than is represented in our R.V. translation.

ἐποπτεύσαντες τὴν ἐν φόβῳ ἁγνὴν ἀναστροφὴν ὑμῶν.

ἐποπτεύσαντες, see on chap. ii. 12. The aorist participle is used because the observing *precedes* the conversion. It has almost the force of, *as soon as they have seen for themselves*. *ἁγνήν*, pure, in the widest sense. *ἐν φόβῳ*, perhaps "afraid of the very shadow of wrong," but more probably, as in Eph. v. 33, *giving due reverence to your husbands*.

ὧν ἔστω οὐχ ὁ ἔξωθεν ἐμπλοκῆς τριχῶν καὶ περιθέσεως χρυσίων ἢ ἐνδύσεως ἱματίων κόσμος, ἀλλ' ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος ἐν τῷ ἀφθάρτῳ τοῦ ἡσυχίου καὶ πραέως πνεύματος, ὅ ἐστιν ἐνώπιον τοῦ θεοῦ πολυτελές.

There is a threefold contrast suggested here—between the adornment that is outward (*ἔξωθεν*) and the beauty that is hidden (*κρυπτὸν*): between that which seeks to please men and that which is pleasing to God: between that which is perishable and that which lasts (*ἀφθάρτος*). The same warnings appear in the letter sent by S. Paul to Timothy when in charge of the Ephesian Church (1 Tim. ii. 9-12). Customs change but the love of dress and outward show remains a permanent danger to the spiritual life. *χρυσία* is often used for gold ornaments, cp. Rev. xvii. 4. *κόσμος* means originally order (*κοσμέω*) and so comes to mean (1) ornament, and (2) the world of nature.

ἡσυχίου καὶ πραέως may be a reminiscence of Isa. lxvi. 2, which Clement of Rome (ch. xiii.) quotes in the form *τὸν πραῦν καὶ ἡσύχιον*, κ.τ.λ. Bengel distinguishes the two words, "mansuetus, qui non turbat, tranquillus qui turbas aliorum fert placide."

οὕτως γάρ ποτε καὶ αἱ ἅγιαι γυναῖκες αἱ ἐλπίζουσαι εἰς θεὸν ἐκόσμουν ἑαυτάς, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν, ὡς Σάρρα ὑπήκουεν τῷ Ἀβραάμ, ΚΥΡΙΟΝ αὐτὸν καλοῦσα·

καλοῦσα perhaps refers to Gen. xviii. 12, but *ὑπήκουεν* (imp.) implies rather the habitual attitude of deference. *ἐλπίζουσι εἰς θεὸν* invites notice. Their hope reached up to God, and so they trod the path of simple duty. Cp. Wordsworth's Sonnet on Milton:—

Thy soul was like a star, and dwelt apart,
Thou hadst a voice whose sound was like the sea,
Pure as the naked heavens, majestic, free,
So didst thou travel on life's common way,
In cheerful godliness; and yet thy heart
The lowliest duties on herself did lay.

ἧς ἐγενήθητε τέκνα ἀγαθοποιοῦσαι καὶ μὴ φοβούμεναι μηδεμίαν πτόησιν,

As S. Paul had claimed for all who are "of faith" a place among the true children of Abraham (Gal. iii. 7; Rom. iv. 12), so S. Peter says, "Ye have become children of Sarah by doing well and not being terrified by any nervous fears." As Abraham is the 'father of the faithful,' so Sarah is the mother of the obedient. Some commentators bracket the words from ὡς to τέκνα and take the participles as referring to the ἅγιαι γυναῖκες.

πτόησιν does not occur elsewhere in N.T.; it is found in Prov. iii. 25 (LXX.), a passage that is probably in the mind of the writer here. πτοέω means properly *to agitate with alarm.* On the exact signification of the word here commentators differ, some regarding it as equivalent to *a cause of fear.*

(d) Ch. III. 7. The Christian husband.

Ye husbands, in like manner, dwell with your wives according to knowledge, giving honour unto the woman, as unto the weaker vessel, as being also joint-heirs of the grace of life; to the end that your prayers be not hindered.

Οἱ ἄνδρες ὁμοίως συνοικοῦντες κατὰ γνῶσιν, ὡς ἀσθενεστέρῳ σκεύει τῷ γυναικείῳ

We should probably translate *live according to knowledge with the wife as with a weaker vessel.* For the construction cp. chap. i. 19. The acceptance of subjection involves the claim to consideration and protection. In the words *ἀσθενεστέρῳ σκεύει* there is the germ of a nobler chivalry than that of the middle ages.

συνοικέω is the nearest equivalent in Greek to our English expression "making a home for." The participle carries on the thought of the *ὑποτάγητε* of ch. ii. 13. *κατὰ γνῶσιν* refers either to spiritual knowledge or to recognition of the weakness (not the inferiority) of women. For *σκεύης* compare 1 Thess. iv. 4. Cp. also 2 Tim. ii. 21. It is probable that the Apostle has specially in view the "marital rights" of the husband (1 Cor. vii. 3-5), which are to be exercised not selfishly, nor for mere gratification of appetite, but *κατὰ γνῶσιν*, in the light of the ennobling truth that our bodies are the temples of the Holy Ghost (1 Cor. iii. 16; vi. 19).

ἀπονέμοντες τιμήν, ὡς καὶ συνκληρονόμοι χάριτος ζωῆς,

The comma should probably be omitted, so reading, *Sharing with them the honour that ye both possess as partakers in that divine favour which alone is true life.* This reading gives a better balance to the sentence—"Give your wives *care* because they are weak, and *honour* because they are your fellow-Christians." Cp. Psalm xxx. 5, "In his favour (*θελήματι*) is life." For *τιμὴ* see chap. ii. 7.

ἀπονέμω means properly to 'portion out,' 'give a share of.'

εἰς τὸ μὴ ἐγκόπτεσθαι τὰς προσευχὰς ὑμῶν.

True prayer can only rise out of true home life. The primary reference is probably to the family worship offered by husband and wife together. For ἐγκόπτεσθαι see Gal. v. 7; Rom. xv. 22. Some texts read ἐκκόπτεσθαι (*cut off*).

Ch. III. 8–17. The Christian in the Church, and in the world.

Finally, be ye all likeminded, compassionate, loving as brethren, tenderhearted, humbleminded; not rendering evil for evil, or reviling for reviling; but contrariwise blessing; for hereunto were ye called that ye should inherit a blessing. For

He that would love life,
And see good days,
Let him refrain his tongue from evil,
And his lips that they speak no guile:
Let him turn away from evil, and do good;
Let him seek peace, and pursue it.
For the eyes of the Lord are upon the righteous,
And his ears unto their supplication:
But the face of the Lord is upon them that do evil.

And who is he that will harm you, if ye be zealous of that which is good? But and if you should suffer for righteousness' sake, blessed are ye: and fear not their fear, neither be troubled; but sanctify in your hearts Christ as Lord: being ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear: having a good

conscience; that, wherein ye are spoken against, they may be put to shame who revile your good manner of life in Christ. For it is better, if the will of God should so will, that ye suffer for well-doing than for evil-doing.

Τὸ δὲ τέλος πάντες ὁμόφρονες, συμπαθεῖς, φιλάδελφοι, εὔσπλαγχνοι, ταπεινόφρονες,

Here, on the model of Ephesians (Eph. vi. 10) the Epistle ought to draw to a close, but instead the Apostle reverts in this and the next chapters to the subject of persecution, and resumes his closing exhortations at the beginning of chap. v.

It will be noticed that all the special virtues here enumerated are social. The ideal of the Church is a community that is one in thought, in feeling (*πάθος* is wider than suffering), in love, in tenderness, and in humility. With *συμπαθεῖς* (only here in N.T.) cp. *συμπαθεῖν* in Heb. iv. 15; x. 34. For *εὔσπλαγχνοι* cp. Rom. xii. 15; Eph. iv. 32. The bowels (*i.e.* the internal organs generally) were regarded as the seat of strong emotion. The Greeks associated them specially with courage, the Hebrew with affection. *Tender-hearted* exactly expressed the meaning here.

μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ ἢ λοιδορίαν ἀντὶ λοιδορίας τοὐναντίον δὲ εὐλογοῦντες, ὅτι εἰς τοῦτο ἐκλήθητε ἵνα εὐλογίαν κληρονομήσητε.

An unmistakable echo of the words of Christ in Matt. v. 44 and Luke vi. 28. See also Rom xii. 17, *μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες.*

εὐλογοῦντες must be interpreted in the light of the *εὐλογίαν* that follows, "Seek to hand on the blessing that God has given you." Cp. Matt. xviii. 21-35.

ἐκλήθητε, cp. chap. ii. 21. The Christian is called to an inheritance of suffering and of blessing (see S. Mark x. 30).

κληρονομήσητε refers back to the κληρονομία of ch. i. 3. Cp. Matt. xxv. 34, "Come, ye blessed of my Father, inherit (κληρονομήσατε) the kingdom."

ὁ γὰρ θέλων ζωὴν ἀγαπᾷν
καὶ ἰδεῖν ἡμέρας ἀγαθάς
παυσάτω τὴν γλῶσσαν ἀπὸ κακοῦ
καὶ χείλη τοῦ μὴ λαλῆσαι δόλον,
ἐκκλινάτω δὲ ἀπὸ κακοῦ καὶ ποιησάτω ἀγαθόν,
ζητησάτω εἰρήνην καὶ διωξάτω αὐτήν.
ὅτι ὀφθαλμοὶ Κυρίου ἐπὶ δικαίους
καὶ ὦτα αὐτοῦ εἰς δέησιν αὐτῶν,
πρόσωπον δὲ Κυρίου ἐπὶ ποιοῦντας κακά.

The exhortation against railing enforced by a quotation from Psalm xxxiv. This Psalm has been already twice referred to in this Epistle, and was probably familiar to the Church in the days of persecution as expressing her confidence in God. The expression θέλων ζωήν ἀγαπᾷν differs from the Septuagint, which has ὁ θέλων ζωήν, ἀγαπῶν ἡμερὰς ἰδεῖν ἀγαθάς. The phrase here is very difficult to interpret. It must mean, *the man who is in earnest in his love of* (spiritual) *life*, or *the man who desires to live such a life as he can love*. When psalmists and prophets found themselves obliged to admit that prosperity and goodness did not always go together in this life, they made a new venture of faith, and became the pioneers of the belief in a future life with God. They 'brought a new world into existence to redress the balance of the old. In so far as this dawning faith lay behind their hopes

of temporal reward, the fathers did not "look only for transitory promises."

ἐπὶ δικαίους and *ἐπὶ ποιοῦντας κακά* invite notice. God looks on righteous and evildoers. In the exceeding wickedness of the early middle ages men said that God and the saints were asleep. It is part of S. Peter's message of comfort to the Churches that their persecutors and they were alike under the eye of God.

Καὶ τίς ὁ κακώσων ὑμᾶς ἐὰν τοῦ ἀγαθοῦ ζηλωταὶ γένησθε;

Who will ill-treat you? The same word (*κακώσει*) is used in Isa. l. 9, to which the Apostle probably refers. It is also used of Herod *vexing* the Church (Acts xii. 1). The words may represent a lingering hope that by virtuous lives the Christians may yet avert the threatened persecutions, but the deeper thought is also present, that no persecution can sever between Christ and His Church (see Rom. viii. 33-39 for a triumphant assertion of the same truth).

ζηλωταὶ conveys the idea of emulation and enthusiasm. If the alternative reading, *μιμηταί*, be adopted, *τοῦ ἀγαθοῦ* may refer to Christ.

ἀλλ' εἰ καὶ πάσχοιτε διὰ δικαιοσύνην, μακάριοι.

An echo of the word of Christ, *μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης*. *εἰ καὶ*, *even if*. The *καὶ* here suggests that the case may seem difficult to reconcile with the preceding statement.

The optative *πάσχοιτε* suggests some amount of doubt as to whether they would be called to suffer.

ΤΟΝ ΔΕ ΦΟΒΟΝ ΑΥΤΩΝ ΜΗ ΦΟΒΗΘΗΤΕ ΜΗΔΕ ΤΑΡΑΧΘΗΤΕ,

Another reference to Isaiah viii. (see chap. ii. 8). We are also reminded of Matt. x. 38. *φοβηθῆτε*

φόβου (a familiar Hebraism),—*do not be afraid of them.* *ταράσσω* is used of water 'troubled' by the angel in S. John v. 4.

κύριον δὲ τὸν Χριστὸν ἁγιάσατε ἐν ταῖς καρδίαις ὑμῶν,

From Isaiah viii. 13 (*κύριον αὐτὸν ἁγιάσατε*). Words spoken to encourage Judah in the crisis of the Assyrian invasion might well be claimed by the Church now, on the eve of her great battle with all the forces of the empire. The added words, *ἐν ταῖς καρδίαις*, perhaps refer to the heart worship that should be their strength when cut off from the privilege of common worship by persecution.

The *κύριον* of the LXX. corresponds to the 'Yahwe of Hosts' of the original, and the application of the name to Christ here amounts to a claim to divine honour for Him.[1]

τὸν Χριστὸν. "The definite form, 'the Christ' (*ὁ Χριστός*), appears always to retain more or less distinctly the idea of the office as the crown of the old covenant" (Westcott, *Heb.*, p. 33). Here it may be a reminiscence of Ps. ii. 2, *κατὰ τοῦ κυρίου καὶ κατὰ τοῦ Χριστοῦ αὐτοῦ.* The thought of persecution would naturally bring this Psalm to the mind of the Apostle (see Acts iv. 25-26). The order of the words suggests the rendering, *Sanctify in your hearts the Christ as Lord.* With *ἁγιάσατε* here cp. the second clause of the Lord's Prayer, *ἁγιασθήτω τὸ ὄνομά σου.* The

[1] *κύριος*, used in the LXX. as the equivalent of Yahwe, is used in N.T. also (1) for 'teacher' or 'master' (chiefly in the Gospels—see *e.g.* S. John xiii. 13; Matt. vii. 21; viii. 2, etc.); (2) as a title for the ascended Christ in the exercise of His universal authority, in reference especially to Ps. cx. 1. See Acts ii. 32; Phil. ii. 11, etc.

word is more often used of what God does for men. See ch. i. 2.

The reading *τὸν Θεὸν*, adopted in A.V., is supported by very inferior MS. authority.

ἕτοιμοι ἀεὶ πρὸς ἀπολογίαν παντὶ τῷ αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος, ἀλλὰ μετὰ πραΰτητος καὶ φόβου,

ἀπολογία, a defence, not to be limited to a speech before judges, though no doubt this is included. The Christian is to be prepared to defend his creed at a moment's notice (*ἀεὶ*), but also to do so without arrogance or self-assertiveness, such as might easily arise in men on trial before prejudiced judges and hostile people (cp. Luke xxi. 14). Who that realizes the honour and responsibility of speaking of Christ to any enquirer will not pray for this spirit of meekness and fear. With *ἐλπίδος* (cp. ch. i. 3).

συνείδησιν ἔχοντες ἀγαθήν,

A Pauline phrase (see Acts xxiii. 1: xxiv. 16: 1 Tim. i. 5, 19).

The word, *συνείδησις*, as used by S. Peter, has a rather wider connotation than our word 'conscience.' It is not so much the instinct by which a man discerns between right and wrong, as the soul regarded as conscious of itself. This verse gives us the 'good conscience' as influencing our attitude towards *men*. In iii. 21 the 'good conscience' is considered as affecting our relation to *God*.

ἵνα ἐν ᾧ κακαλαλεῖσθε καταισχυνθῶσιν οἱ ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν ἐν Χριστῷ ἀναστροφήν.

ἐν ᾧ, *in the matter in which* (cp. ii. 12).

οἱ ἐπηρεάζοντες, *those who defame* (despitefully use) *you* (see Luke vi. 28). Aristotle defines ἐπήρεια as 'spiteful abuse.' *In Christ*, Whose life is the atmosphere in which alone the Christian can live. Cp. S. John xv. 2, 5; Rom. viii. 1; Eph. i. 3, etc.

κρεῖττον γὰρ ἀγαθοποιοῦντας, εἰ θέλοι τὸ θέλημα τοῦ θεοῦ, πάσχειν ἢ κακοποιοῦντας.

Perhaps κρεῖττον may convey the idea that all suffering is good for the Christian, but especially that which, being undeserved, makes him partaker with his Lord. But it is more probably an example of the figure called λιτότης (or understatement).

It is possible to read this verse, *It is better through doing good to suffer than through doing evil* (*to avoid suffering*), so understanding μὴ πάσχειν after κακοποιοῦντας. But ch. ii. 20 supports the reading of the R.V.

Ch. III. 18–22. Christ our great example. In suffering—in service—in glory.

Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but quickened in the spirit; in which also he went and preached unto the spirits in prison, which aforetime were disobedient, when the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved through water: which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience

toward God, through the resurrection of Jesus Christ; who is on the right hand of God, having gone into heaven; angels and authorities and powers being made subject unto him.

ὅτι καὶ Χριστὸς ἅπαξ περὶ ἁμαρτιῶν ἀπέθανεν,

Early MSS. vary between *ἀπέθανεν* (W.H.) and *ἔπαθεν* (R.V.).

ἅπαξ recalls Heb. ix. 27. Here it is especially a word of encouragement. This affliction is "but for a moment" (2 Cor. iv. 17). *περὶ ἁμαρτιῶν*, *on account of sins*, recalls the *περὶ ἁμαρτίας* of the sin-offering in Leviticus (cp. 1 Joh. ii. 2). In a sense, all human suffering is *περὶ ἁμαρτιῶν*, but the words that follow mark the special and unique significance of the sufferings of Christ.

δίκαιος ὑπὲρ ἀδίκων,

A righteous man on behalf of the unrighteous. *ὑπὲρ* does not imply substitution. S. Paul used the same word of his sufferings for the Church (see Eph. iii. 1, 13). The thought here is an echo of Rom. v. 6-11, where the idea is treated more fully. For further discussion of this passage see Additional note. *ὁ δίκαιος* seems to have been a recognized name for Christ. See Acts iii. 14; xxii. 14; 1 John ii. 1, and perhaps Jas. v. 6.

ἵνα ὑμᾶς προσαγάγῃ τῷ θεῷ,

προσαγαγὴ suggests the idea of the *entrée* to the audience chamber of a king. See Rom. v. 2; Eph. ii. 18; iii. 12. The reunion that began when the Godhead and manhood were 'joined together in one person never

to be divided,' will be completed when the throne of God is encircled by the multitude who have washed their robes and made them white in the blood of the Lamb. The emphatic ὑμᾶς here recalls Eph. ii. 13.

θανατωθεὶς μὲν σαρκὶ ζωοποιηθεὶς δὲ πνεύματι·

σαρκὶ and *πνεύματι* may be regarded as equivalent to either (1) the human and divine spheres of activity in which Christ dwells. (2) The corrupt and renewed natures (cp. Rom. viii. 5; Gal. iii. 3, etc.). (3) The body and spirit of Christ. Cp. Matt. xxvi. 41; 1 Cor. v. 5, and especially 1 Tim. iii. 16, *ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν πνεύματι.* The last seems to be the meaning here, the absence of the article being accounted for, here and in 1 Tim. iii. 16, by the fact that the writer is thinking of the *σάρξ* and *πνεῦμα* of Christ chiefly as *spheres of activity*, common to all men, into which He entered. Cp. also Heb. ix. 14, *διὰ πνεύματος αἰωνίου*, on which see Westcott, *in loc.* *ζωοποιηθεὶς πνεύματι* refers, not to the Resurrection, but to the new activities into which the spirit of Christ was introduced through His bodily death. The three participles *θανατωθεὶς, ζωοποιηθεὶς, πορευθεὶς* suggest a sequence of events in the life of Christ leading on to *ἐκήρυξεν.* See Additional note on whole passage.

ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασιν πορευθεὶς ἐκήρυξεν, ἀπειθήσασίν ποτε

In interpreting this difficult passage, it is important to see the connexion in which it stands with the preceding thoughts. S. Peter has been encouraging the Christians to bear suffering patiently by pointing them to the example of Christ, Whose sufferings became

a channel of blessing to the *ἀδίκοι*. And to show how this was so, he adds the words which tell how even the death of Christ became to him the opportunity for fresh service, *ὑπὲρ ἀδίκων*. We therefore interpret the statement as referring to the descent of Christ into Hades to preach there the gospel of reconciliation.[1] *κηρύσσω* might conceivably mean to proclaim condemnation, but, interpreted in the light of chap. iv. 6, it cannot do so here. Christ's visit to Hades is referred to in Acts ii. 31. See also Isa. xlii. 7, xlix. 9, and especially lxi. 1, *κηρῦξαι αἰχμαλώτοις ἄφεσιν*. The current Jewish view of Hades as a prison (cp. Rev. xx. 7) gives special significance to these passages. It may be added that *πορευθείς* seems to be expressly added to guard against any metaphorical interpretation of the statement here made (cp. verse 22). With *πνεύμασιν* here cp. Heb. xii. 23. *ἀπειθήσασιν* has here a slight inferential force—*in prison, since they were*, etc.

ὅτε ἀπεξεδέχετο ἡ τοῦ θεοῦ μακροθυμία ἐν ἡμέραις Νῶε κατασκευαζομένης κιβωτοῦ

Cp. Heb. xi. 7, Νῶε . . . *κατεσκεύασεν κιβωτὸν εἰς σωτηρίαν τοῦ οἴκου αὐτοῦ*.

The early Christians found strength to endure in the contemplation of the faithfulness of the saints of the Old Testament (cp. Jas. v. 10; Heb. i. 10). So Noah is presented in 2 Peter ii. 5 as an example of faithful endurance, perhaps with special reference to the words

[1] "So long as Christ, so long as any man, is alive in the flesh, he cannot hold converse with spirits as such; but the moment death severs flesh and spirit, the spirit can deal with other spirits, which Christ proceeded forthwith to do" (Dr. Mason in *N. T. Commentary for English Readers*).

of Christ in Matt. xxiv. 37. Probably the same thought led to the allusion to him here as typical of a righteous man, faithful under persecution. Hence his contemporaries are regarded as typical of those unrighteous for whom Christ had died, and to whom his death brought new hope of blessing. The only alternative explanation would involve the supposition that the writer thought of those who perished in the flood as occupying a special and peculiar position, an idea for which we can find no warrant either in scripture or Jewish eschatology. For further discussion of the question see Additional note.

κίβωτος means literally a wooden chest.

εἰς ἣν ὀλίγοι, τοῦτ' ἔστιν ὀκτὼ ψυχαί, διεσώθησαν δι' ὕδατος.

εἰς ἣν, by entering into which.

ὀλίγοι recalls the question of the disciples, "Are there few that be saved?" (Luke xiii. 23). It is suggested by Clement of Alexandria that the word gives the reason for the preaching in Hades—that the few might be increased to many. More probably it is intended to encourage the "little flock" in the midst of a vast heathen population by reminding them that even 'a few' are the objects of God's care.

διεσώθησαν, brought safely through the danger of the flood.

δι' ὕδατος can only mean, having regard to what follows, that they were saved *by means of* water. Cp. 1 Cor. iii. 15, *αὐτὸς δὲ σωθήσεται, οὕτω δὲ ὡς διὰ πυρός.* Water became the medium by which they passed from the old world to the new, as it was also the medium by which the world was cleansed from its

defilements, so that it might again have *συνείδησις ἀγαθὴ εἰς θεόν*. Cp. the lines of Keats:

> The moving waters in their priestly task
> Of pure ablution round earth's human shores.

ὃ καὶ ὑμᾶς ἀντίτυπον νῦν σώζει βάπτισμα,

Which (*i.e.* water) *in its antitype is now saving us, even baptism.*

The difficulty of taking *ἀντίτυπον* and *βάπτισμα* in apposition to *ὃ* has led Dr. Hort to suggest the reading *ᾧ*, which greatly simplifies the sentence, but is based on very inadequate MS. authority.

τύπος is, in N.T., a pattern or model (see Acts vii. 44; Heb. viii. 5). So *ἀντίτυπος* is that which is made to correspond with the model. It is used in Heb. ix. 24 of the holy place made with hands which is *made after the model of*, and therefore a symbol of, the true (*ἀντίτυπα τῶν ἀληθινῶν*). So here it is generally regarded as signifying that the water of baptism *acts in the same manner* as the water of the flood in cleansing and ushering into a new life. But see Additional note.

βάπτισμα appears to be used in N.T. as the distinctive name for Christian baptism and for the baptism of S. John (see Matt. iii. 7; Eph. iv. 5; Col. ii. 12), the cognate word *βάπτισμος* having the wider meaning of all kinds of ceremonial washing, once at least (Heb. vi. 2), including baptism (see Mk. vii. 4; Heb. ix. 10).

οὐ σαρκὸς ἀπόθεσις ῥύπου ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς θεόν,

In baptism it is not the physical act of washing in

itself that saves, but the aspiration of the soul that seeks for God. Such seems to be the meaning of this difficult passage (cp. Heb. ix. 14-15; x. 22). ἐπερώτημα undoubtedly means 'question' or 'request,' and, on the analogy of 2 Sam. xi. 7, εἰς θεόν should mean 'enquiry *about* or after God.' συνειδήσεως will then be subjective gen. and the meaning will be, *the enquiry of a good conscience about God.* Other commentators take εἰς θεόν as *to God*, so that, taking the gen. as subjective, the meaning will be, *the enquiry that a good conscience addresses to God*, or, taking ἐπερώτημα in the sense of 'demand,' *the demand made on God by a good conscience.* Or again, συνειδήσεως may be taken as the objective gen. and the meaning will then be *the enquiry or request to God for a good conscience.*

To avoid the undoubted difficulty of the passage, attempts have been made to give ἐπερώτημα the significance of *Covenant* which it seems to have had in later Byzantine legal terminology. It has also been suggested that the word has reference to the questions asked and answered at the baptism service, but this is improbable. In any case the underlying thought must be this, that the saving power of baptism depends on the acceptance and maintenance of a right relation towards God.[1]

δι' ἀναστάσεως Ἰησοῦ Χριστοῦ,

It is on the resurrection of Jesus Christ that Christian baptism depends for its efficacy. So S. Paul, "that like as Christ was raised from the dead, so we also should walk in newness of life" (Rom. vi.

[1] εἰς θεόν may be taken with συνειδήσεως ἀγαθῆς and thus a new series of possible translations is introduced.

4, 5). These words must therefore be taken as qualifying σώζει, the intervening clause being of the nature of an explanatory parenthesis. S. Peter passes here by a natural transition from the thought of sharing the sufferings of Christ to the thought of sharing the glory of His exaltation. Christ can impart the new life because He has entered into it.

ὃς ἐστιν ἐν δεξιᾷ θεοῦ πορευθεὶς εἰς οὐρανὸν

Here, as so often in the Epistles, we are reminded of the words of our Collect for Ascension Day, "Grant . . . that like as we do believe thy only begotten son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell."

Christ Himself directed the thoughts of the disciples to Psalm xc. 1, and the fulfilment of the words in His exaltation at God's right hand is referred to in Rom., 1 Cor., Eph., Col., Heb., and here. It is the key-note of the Revelation of S. John. It is not too much to say that the Church of the first century founded its claim to exist on the fact of Christ's session at God's right hand. And that exaltation did not mean separation, but the uplifting of human life into union with Him. "Seek those things which are above where Christ sitteth at the right hand of God" (Col. iii. 1). The *Sursum Corda* of the Christian life is still the thought of our Divine King exalted to be a Prince and a Saviour.

ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων.

The thought of subjection, that has been in the mind of the Apostle throughout these chapters, reaches

its climax here. All the hierarchies of heaven are subject to Him. Later Jewish thought ran riot in its speculations with regard to angels and their grades and orders. S. Peter, like S. Paul in Col., and the writer of the Epistle to the Hebrews, is content to say—"whatever powers may be in the heavens, He whom we worship is above them all."

Practical Exhortations.

(1) Ch. IV. 1–6. To separation from sin.

Forasmuch then as Christ suffered in the flesh, arm ye yourselves also with the same mind; for he that hath suffered in the flesh hath ceased from sin; that ye no longer should live the rest of your time in the flesh to the lusts of men, but to the will of God. For the time past may suffice to have wrought the desire of the Gentiles, and to have walked in lasciviousness, lusts, wine-bibbings, revellings, carousings, and abominable idolatries: wherein they think it strange that ye run not with them into the same excess of riot, speaking evil of you: who shall give account to him that is ready to judge the quick and the dead. For unto this end was the gospel preached even to the dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

Χριστοῦ οὖν παθόντος σαρκὶ

σαρκὶ without the article retains the meaning of iii. 18, *under the conditions of human life.* It was here that Christ suffered, and here you must suffer too. Only to this life belongs the honour of suffering for Him. See page 58.

καὶ ὑμεῖς τὴν αὐτὴν ἔννοιαν ὁπλίσασθε,

The thought here recalls Eph. vi. 11. "Put on the whole armour of God." Once, when confronted with the persecution of the Lord, S. Peter had armed himself with a sword: now he has learned that "the weapons of our warfare are not carnal." The Christian's armour is the cross of Christ—the *deliberate resolve* not to shrink from suffering if it comes through following Him.

ἔννοια generally means *thought* (see Heb. iv. 12, where it is translated *intents*). But since thought leads to action, it has in later Greek, as here, the idea of *resolution based on thought*. Follow Him who "for the joy that was set before him endured the cross, despising the shame" (Heb. xii. 2).

ὅτι ὁ παθὼν σαρκὶ πέπαυται ἁμαρτίαις,

Some commentators take this as the thought with which the readers were to arm themselves—*that he that hath suffered*, etc. But it is better to regard it as an explanatory parenthesis. We can hardly fail to see here a reference to Rom. vi., where S. Paul is expanding the Rabbinic proverb—'When a man is dead he is free from the law and the commandments.' But the suffering here is not so much the mystical partaking of the sufferings of Christ, as the actual persecutions to which the Christians were being subjected. Nor does the word necessarily imply that they had yet resisted unto blood, though the Apostle clearly anticipates that they may ere long be called upon to do so. All bearing of persecution for Christ implied a willingness rather to suffer affliction with

the people of God than to enjoy the pleasures of sin for a season, and therefore involved a separation from sin. Sin was so wrought into the fabric of the social life of the time that the Church's great safeguard lay in the hostility of the leaders of opinion. To cease from sin necessarily entailed suffering in the flesh, and so the suffering became the sign of the separation.

πέπαυται may be either passive, *made to cease*, or middle, *ceased*. The meaning in either case is practically the same; *ἁμαρτίαις*, *dativus commodi*, cp. ii. 24.

εἰς τὸ μηκέτι ἀνθρώπων ἐπιθυμίαις ἀλλὰ θελήματι θεοῦ τὸν ἐπίλοιπον ἐν σαρκὶ βιῶσαι χρόνον.

An echo of S. Paul's indignant question in Rom. vi. 2, "How shall we, that are dead to sin, live any longer therein?" *εἰς*, as usual in this Epistle, gives the ultimate purpose, both of the arming and the separation. Though the Apostle looks on to the inheritance reserved in heaven, it is not there only that faithfulness finds its reward. It "hath promise for the life that now is, and of that which is to come" (1 Tim. iv. 8). To live now for the will of God is to forestall heaven.

ἐν σαρκὶ—as in iii. 18; iv. 1—*in the human body*; not in the ethical Pauline sense of *σάρξ*. (See 2 Cor. x. 3; Gal. ii. 20.)

βιῶσαι is a late 1st aorist form. *βίος* and *ζωὴ* are to be distinguished. *ζωὴ* is the life *by which* we live, *βίος* the life that we live. In classical authors *βίος* is therefore the more honourable term, but by exalting the eternal above the transitory, Christ gave to *ζωὴ* a new significance. A man may enjoy his *βίος* and never once know true life, "for the world passeth

away and the lust thereof" (1 John ii. 17). But "he that doeth the will of God abideth for ever"—for he has found the *ζωὴν αἰώνιον*.

θέλημα and *βούλημα* (verse 4) cannot be so clearly distinguished. *θέλημα* has more the sense of good pleasure, *βούλημα* of deliberate choice: but the two words are often used as practically synonymous.

ἐπιθυμίαις and *θελήματι* are probably dative of *purpose* or *standard* (*according to*, or, *to further the interests of*). The singular *θελήματι* suggests another thought. The lusts of men are many and varied, the will of God is one and eternal.

ἀρκετὸς γὰρ ὁ παρεληλυθὼς χρόνος τὸ βούλημα τῶν ἐθνῶν κατειργάσθαι,

ἀρκετὸς, *sufficient*, *ago more than sufficient*. The same idea of ironical understatement (*λιτότης*) attaches to the word in the two other passages in which it is used (Matt. vi. 34; x. 25).

κατειργάσθαι conveys the idea of 'working out to completion.' As far as the readers were concerned, that chapter of life was done with.

This exhortation seems to be addressed rather to converts from heathenism than to Jewish Christians.

πεπορευμένους ἐν ἀσελγείαις, ἐπιθυμίαις, οἰνοφλυγίαις, κώμοις, πότοις, καὶ ἀθεμίτοις εἰδωλολατρίαις.

The participle without the article conveys the idea of a statement inferred or admitted as true, *walking* (as you did), cp. iii. 18. The perfect tense implies that it was true no longer.

Apostles and secular historians are at one in their description of the corruption and debauchery of the provinces of the Empire at this time. To the impurity

that belonged to the religions of the old world was added the recklessness that followed on their disintegration.

> On that hard pagan world disgust
> And secret loathing fell.
> Deep weariness and sated lust
> Made human life a hell.
>
> In his cool hall, with haggard eyes,
> The Roman noble lay ;
> He drove abroad, in furious guise,
> Along the Appian way.
>
> He made a feast, drank fierce and fast,
> And crowned his hair with flowers ;
> No easier nor no quicker pass'd
> The impracticable hours.

With the enumeration of heathen vices here, compare Gal. v. 20, 21 ; Rom. xiii. 13 ; Eph. iv. 18, 19, etc.

Two special classes of sins are here described—those of impurity and drunkenness. And the final verdict on the heathen world is written in the last clause of the arraignment—'idolatry that outraged the law of nature.' The condemnation of idolatry was not that it did not make men pure, but that it presented to them a standard of moral conduct actually lower than that taught by nature herself. It sanctified bestiality.

ἀσέλγεια is the name given to open outrage against decency. οἰνοφλυγία is wine-bibbing, drunkenness. κώμοις, revellings—properly processions of revellers with torches and music, singing Bacchanalian songs (cp. our English word, 'orgies'). πότοις, drinking parties.

ἀθεμίτοις, opposed to θέμις, or natural right principle. Exactly corresponding to the Latin *nefas* (opposed to *fas* or natural law). It implies that even natural

instinct might have taught the idolators that such licentious orgies were no true worship (cp. Rom. i. 20).

ἐν ᾧ ξενίζονται μὴ συντρεχόντων ὑμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν, βλασφημοῦντες·

ἐν ᾧ, as usual in this Epistle (cp. i. 6; ii. 12; iii. 16), refers back to the whole previous sentence (the *ἐν ᾧ* of iii. 18 is the only exception to this rule in this Epistle). Here it means—*In regard to which course of life*). *ξενίζω* meant originally to entertain a stranger, and so, by an easy transition, to seem strange. If any trace of the older meaning qualifies the word here, we might see in it a suggestion of the true position of the Christian as an alien, a stranger in such scenes as these. The Christian can never feel 'at home' where impure words or intoxication are tolerated. He should so live that his very presence would be an unwelcome intrusion into such society.

ἀνάχυσιν, a rare word, from *ἀναχέω*, to pour forth. So here it seems to mean the *effusion* or *flood* of excesses into which the heathen world eagerly plunged. *ἀσωτίας*, *reckless waste* of goods or life. The word is used of the prodigal son (A.V. 'with *riotous living*'), also in Eph. v. 18, 'wine, wherein is *excess*.' It is the wastefulness of sin that the word brings before us.

βλασφημοῦντες, railing at you, or perhaps, in its more special sense, railing at the Christ ye serve.

οἳ ἀποδώσουσιν λόγον τῷ ἑτοίμως κρίνοντι ζῶντας καὶ νεκρούς·

Who shall render account to him who is ready to judge the living and the dead (cp. Acts x. 42). The present participle conveys the idea of the judging

as being already in progress (cp. ch. i. 17). The alternative reading, *ἑτοίμως ἔχοντι κρῖναι*, makes the judgment entirely future (for *ἑτοίμως ἐχεῖν*, see 2 Cor. xii. 14, etc.). We cannot miss the force of the *ἑτοίμως* here as a word of cheer to the persecuted Church. "Surely I come quickly." "Hold fast till I come." It suggests the corresponding warning, *διὰ τοῦτο καὶ ὑμεῖς γένεσθε ἕτοιμοι* (Matt. xxiv. 44).

With *ἀποδώσουσιν λόγον* cp. Heb. xiii. 17, *ὡς λόγον ἀποδώσοντες*.

εἰς τοῦτο γὰρ καὶ νεκροῖς εὐηγγελίσθη ἵνα κριθῶσι μὲν κατὰ ἀνθρώπους σαρκὶ ζῶσι δὲ κατὰ θεὸν πνεύματι.

This has been described as the most difficult text in the Bible. Indeed, some commentators have abandoned all hope of arriving at a satisfactory exegesis. A few things seem clear. *εἰς τοῦτο* explains the connexion. In order that Christ may be the judge of the dead as well as the living the Gospel was preached to the dead. Clearly *νεκροῖς* here must have the same significance as the word in the preceding verse—the physically dead (not, as some explain, those dead in sin). Again the words *σαρκὶ* and *πνεύματι* must be explained in the same way as in iii. 18, to which they refer back. On these points most commentators are agreed, but here agreement ceases. If the exegesis of iii. 18, here suggested, be accepted, we ought probably to see in this passage an allusion to the same subject. The dead were evangelized that though they were judged after the manner of men in the physical world, they might live after the manner of God in the spiritual world. See Additional note.

(2) Ch. IV. 7–11. To Christian fellowship.

But the end of all things is at hand: be ye therefore of sound mind, and be sober unto prayer: above all things being fervent in your love among yourselves; for love covereth a multitude of sins: using hospitality one to another without murmuring: according as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God; if any man speaketh, speaking as it were oracles of God; if any man ministereth, ministering as of the strength which God supplieth; that in all things God may be glorified through Jesus Christ, whose is the glory and the dominion for ever and ever. Amen.

Πάντων δὲ τὸ τέλος ἤγγικεν.

In a note on Rom. xiii. 11 Sanday and Headlam suggest two special services which the nearness of the παρουσία of Christ rendered to the early Church. (1) It "quickened the religious and moral earnestness of the early Christians. The constant looking forward to the coming of the Lord produced a state of intense spiritual zeal which braced the Church for its earliest and hardest task."

(2) It also secured for the Church the "elasticity and mobility" that alone enabled her to adapt herself to the changing conditions of the ages that followed. Believing in the near approach of the end of all things, the Apostles dealt with present needs, and so were led to lay down broad principles, rather than minute regulations. "The Church is adapted to the needs of every age, just because the original preachers of

Christianity never attempted to adapt it to the needs of any period but their own."

If this Epistle was written soon after the fall of Jerusalem, we can understand the Apostle's confident assertion of the nearness of the end, for Christ had said, or seemed to say, 'then shall the end come.' S. Paul, who in his earlier Epistles shared the hope of an approaching *ἀποκάλυψις*, seems in the Epistle to the Ephesians to contemplate a long course of development in history of the purpose of God before the *παρουσία*.

That the Church did not lose heart as the blessed hope faded further and further into the background in the post-Apostolic age is an eloquent witness to the fulfilment of the promise of Christ—'I will not leave you orphans, I will come to you.' In the Divine Immanence manifested by the Spirit the Church found strength to achieve 'the glory of going on.'

σωφρονήσατε οὖν καὶ νήψατε εἰς προσευχάς·

Do not abandon yourselves to excitement; exercise self-control, and cultivate the spirit of calmness that ye may pray. For *νήψατε* see on i. 13. "Men's hearts failing them for fear" was one of the signs that Christ had given to the disciples of the nearness of the *παρουσία*. When the drama of each age is played out, and the night comes, and the feeling that all things are at an end, "then shall the kingdom of Heaven be likened unto ten virgins that took their lamps and went forth to meet the bridegroom." At all times of fear and change the Church can look on in the spirit of calmness, as she sees in these things the heralds of the manifestation of her Lord.

The association of sobriety with prayer is in striking contrast with the 'divine frenzy' of heathen prayer. It recalls our Lord's condemnation of vain repetitions, and S. Paul's assertion that in the Christian Church "the spirits of the prophets are subject to the prophets" (1 Cor. xiv. 32). Prayer is not less earnest if it is also *σώφρων καὶ νηφάλια*. So Keble, in the preface to *The Christian Year*, "Next to a sound rule of faith, there is nothing of so much consequence as a sober standard of feeling in matters of practical religion."

πρὸ πάντων τὴν εἰς ἑαυτοὺς ἀγάπην ἐκτενῆ ἔχοντες,

S. Peter is at one with S. Paul and S. John on the supreme value of love. He does not say, have love (he assumes that they have that already), but *let your love be intense*. ἐκτενῆ, from ἐκτείνω, to stretch out, used often in the Gospels of Christ stretching out His hand to heal (cp. chap. i. 22).

ὅτι ἀγάπη καλύπτει πλῆθος ἁμαρτιῶν·

Probably the words of Proverbs x. 12, 'Love covereth all transgressions' had passed into a current aphorism in this modified form. In later Jewish writings, it seems to have been explained of the credit attached to deeds of charity. The earliest interpretations of this, and the corresponding passage in the Epistle of S. James (chap. v. 20), seem to have taken the same direction. So here 'a multitude of sins are forgiven to the man who loves.' On this method of interpretation we are reminded of Luke vii. 47, "Her sins, which are many are forgiven, for she loved much."

But the expression may mean that love is blind to the faults of others, which is nearer to the original sense of Proverbs x. 12. In this case it recalls S. Paul's description of Love, that 'thinketh no evil.'

φιλόξενοι εἰς ἀλλήλους ἄνευ γογγυσμοῦ·

The Christian by his conversion, was cut off from the social life in which he had lived. For all such the Apostle wished to secure a warm welcome into the hearts and homes of their fellow-Christians. Then also, those who brought communications from one Church to another had often to depend on the hospitality of the Christian communities in the towns through which they passed. This helps to account for the stress laid in apostolic letters on the duty of hospitality (see Rom. xii. 13; Heb. xiii. 2). But this duty also grew out of the fact that the Christian had become a member of a society. The ideal of the Christian Church is not adequately realized by a community that meets only for public worship, and is hindered by social barriers from Christian fellowship outside the Church doors. The strength of the early Church lay in the *κοινωνία* into which each new member was welcomed. The loss of this sense of fellowship in the Church to-day is the dire and humbling legacy of religious discord and social intolerance.

γογγυσμὸς is the word used of the murmurings of the children of Israel in the wilderness. It is said to be derived from the cooing of doves, and so comes to mean a low muttering, especially of discontent.

ἕκαστος καθὼς ἔλαβεν χάρισμα, εἰς ἑαυτοὺς αὐτὸ διακονοῦντες

This is the only place in the N.T. outside S. Paul's Epistles where *χάρισμα* is used. It is used here in the Pauline sense for the gifts bestowed by the Holy Spirit. In 1 Cor. xii. 4, S. Paul speaks of the *διαιρέσεις χαρισμάτων* and the *διαιρέσεις διακονιῶν*, and in Rom. xii. 6, of gifts (*χαρίσματα*) differing according to the grace given to us. So here the ministry of each is to be according to the nature of the gift. *ἔλαβεν* implies a definite act of receiving, and so seems to point back to the laying on of hands which in the Apostolic age became the means of bestowing spiritual gifts (see Acts viii. 17 : xix. 6). It seems to be implied here that every Christian has received some *χάρισμα* from God, and has received it to hold in trust for the whole Church. The diversity of gifts is therefore a means to a higher unity, the unity of many streams fed from one heaven, and feeding in their turn the river of the life of the Church. On *εἰς ἑαυτοὺς* see Westcott on Heb. iii. 13.

ὡς καλοὶ οἰκονόμοι ποικίλης χάριτος θεοῦ·

The thought of stewardship recalls S. Luke xii. 42, and other passages in the teaching of Christ. With *ποικίλης χάριτος*, cp. *ποικίλοις πειρασμοῖς* in chap. i. 6. As temptations are manifold, so also is grace. But though there are many temptations, there is but one grace, sufficient for them all. *ποικίλος* is literally many-coloured, variegated.

εἴ τις λαλεῖ, ὡς λόγια θεοῦ·

Compare with this the longer lists of *χαρίσματα* in 1 Cor. xii. and Rom. xii. 3-8. *Speaking* here may be

regarded as including the prophesying, teaching and exhortation of Rom. xii. With the growth of an official ministry, the distinction between these various forms of utterance would tend to be lost, as it is now in the general term "preaching." The word λόγια has acquired a special interest from the controversy as to its meaning in the account given by Papias of S. Matthew's gospel, where he refers to it as τὰ λόγια. From this it has sometimes been supposed that the original S. Matthew was a collection of the discourses of the Lord. The word is used in classical Greek for a short saying, especially an "oracle," or divinely inspired utterance. In the Septuagint it is used often for the "Word of the Lord," and where used elsewhere in N.T. (Rom. iii. 2; Heb. v. 12; Acts vii. 38), it refers to the Old Testament Scriptures. The idea here seems to be—speaking, when he does speak, with the same sense of divine inspiration as that which gave power to the words of the prophets of old. The thought suggested by the use of the word is that God inspires *men* rather than *books*. Compare 2 Pet. i. 21, where also the thought is that holy *men* were moved by the Holy Spirit.

Though no doubt S. Peter has primarily in view public speaking in the Church, λαλέω is wide enough to include also what we call ordinary conversation. There is a true sense in which all our words should be oracular. Our daily prayer "Let the words of my mouth and the meditations of my heart be acceptable in thy sight" covers the small talk of social life as well as the words spoken to God in the public worship of our Churches.

εἴ τις διακονεῖ, ὡς ἐξ ἰσχύος ἧς χορηγεῖ ὁ θεός·

As λαλεῖ includes all forms of service in word, so διακονεῖ includes all forms of service in act. Perhaps εἴ τις may be regarded as implying that all are not called to the same kind of ministry. Some are called to speak, some to act, and His largesse is bestowed on each as his work requires.

> All service ranks the same with God;
> If now, as formerly He trod
> Paradise, His presence fills
> Our earth, each only as God wills
> Can work.—*Pippa Passes.*

χορηγεῖ is an interesting word. In classical Greek it is used of defraying the expenses of the chorus in the performance of a drama, an act of munificence only possible to the wealthiest citizens. The word therefore conveys the idea of liberal giving for the public good. It is used in this sense here and in 2 Cor. ix. 10. Cp. Jas. i. 5, "God, who giveth to all liberally" (ἁπλῶς).

ἵνα ἐν πᾶσιν δοξάζηται ὁ θεὸς διὰ Ἰησοῦ Χριστοῦ,

Cp. 1 Cor. x. 31; Phil. ii. 11. "We have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves" (2 Cor. iv. 7).

ᾧ ἐστὶν ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

With this liturgical inscription cp. Rev. i. 6: v. 12. δόξα and κράτος are associated in Col. i. 11, κατὰ τὸ κράτος τῆς δόξης αὐτοῦ. κράτος means might, and so might exercised in rule.

The use of 'Amen' was adopted by the Christian Church from the worship of the Synagogue. The word is not the expression of a wish (*so be it*) but the assertion of a fact (*it is so*).

εἰς τοὺς αἰῶνας τῶν αἰώνων is practically, though not literally, equivalent to our "for ever."

(3) Ch. IV. 12–19. To patient endurance under persecution.

Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened unto you; but insomuch as ye are partakers of Christ's sufferings, rejoice; that at the revelation of his glory also ye may rejoice with exceeding joy. If ye are reproached for the name of Christ, blessed are ye; because the Spirit of glory and the Spirit of God resteth upon you. For let none of you suffer as a murderer, or a thief, or an evildoer, or as a meddler in other men's matters: but if a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name. For the time is come for judgment to begin at the house of God: and if it begin first at us, what shall be the end of them that obey not the gospel of God? And if the righteous is scarcely saved, where shall the ungodly and sinner appear? Wherefore let them also that suffer according to the will of God commit their souls in well-doing unto a faithful Creator.

Ἀγαπητοί, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς πειρασμὸν ὑμῖν γινομένῃ ὡς ξένου ὑμῖν συμβαίνοντος,

Ἀγαπητοί here, as in ii. 11, begins a new section of the Epistle. S. Peter returns here to the thought of

chap. i. 3-9. With *τῇ ἐν ὑμῖν πυρώσει* cp. *τὸ ἐν ὑμῖν ποίμνιον*, chap. v. 2. *πύρωσις* is properly a burning. So used in Rev. xviii. 9, 18. It is used for a furnace by which gold is tested, in Proverbs xxvii. 21, from which S. Peter probably derived it (cp. chap. i. 7). The verb *πυρόω* is similarly used in Rev. iii. 18: *gold refined by the fire* (*χρυσίον πεπυρωμένον ἐκ πυρὸς*).

ἀλλὰ καθὸ κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασιν χαίρετε,

Cp. Phil. iii. 10, *τὴν κοινωνίαν τῶν παθημάτων αὐτοῦ*. *κοινωνία* is one of the great words of the Christian life. *μετέχω* expresses union through sharing in some common possession: *κοινωνέω*, union through oneness of heart and life. *καθὸ*, *in as far as*. Not all suffering is partaking of the suffering of Christ, as S. Peter goes on to remind his readers. *χαίρετε* implies not an isolated act but a constant habit.

ἵνα καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ χαρῆτε ἀγαλλιώμενοι.

The *ἵνα* here is suggestive. It is through 'glorying in tribulations also' (Rom. v. 3) that the Christian is made ready for the joy that expands into fulness at the appearing of Jesus Christ. See on chap. i. 7. *χαρῆτε* is the *act* of rejoicing that is the outcome of the habit (*χαίρετε*).

εἰ ὀνειδίζεσθε ἐν ὀνόματι Χριστοῦ, μακάριοι,

The words imply that they actually are reviled, not simply that they may be. They recall Matt. v. 11, *μακάριοί ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς*. Compare also the words of Jas. i. 12, *μακάριος ἀνὴρ ὃς ὑπομένει πειρασμόν*.

ὀνειδίζεσθε does not suggest judicial procedure, but rather the kind of popular hostility that might easily lead on to official action. Cp. Heb. xi. 26, τὸν ὀνειδισμὸν τοῦ Χριστοῦ; also Ps. lxxxix. 50, 51. ἐν ὀνόματι Χριστοῦ, *because ye are Christ's* (cp. Mark ix. 41). Cp. εἰς ὄνομα προφήτου (Matt. x. 41), because he is a prophet. See Matt xxiv. 9. In the Acts the references to the name are frequent, but it is generally Ἰησοῦς, not Χριστός (Ἰησοῦς Χριστός in Acts iv. 10; viii. 12). See Acts v. 41.

ὅτι τὸ τῆς δόξης καὶ τὸ τοῦ θεοῦ πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται.

τὸ τῆς δόξης is sometimes taken as equivalent to *that which is glorious*, and therefore practically, *glory*. But the more natural construction is to supply πνεῦμα, as in the R.V. The words recall the scene in the Acts, when, amid the revilings of the Sanhedrin, the face of Stephen was as the face of an angel. The Spirit of Glory is God's special gift to those who are called to endure for Him. Bengel takes ἡ δόξα as an appellation of Christ, so making the verse mean *the Spirit of Christ and of God*. Cp. S. Luke ii. 32, δόξαν λαοῦ σου Ἰσραήλ; Joh. i. 14, δόξαν ὡς μονογενοῦς παρὰ πατρός; and especially Jas. ii. 1, τὴν πίστιν τοῦ Κύριου ἡμῶν Ἰησοῦ Χριστοῦ, τῆς δόξης, on which see Mayor's note. ἀναπαύεται recalls Isa. xii. 2, from which passage it is probably derived. Perhaps the word, *make for himself a place of rest*, is intended to suggest the contrast between the storm of abuse and calumny that raged around the Christian's life, and the peace within where the Spirit of God made his resting-place.

The words that follow in the Received Text, *κατὰ μὲν αὐτοὺς βλασφημεῖται, κατὰ δὲ ὑμᾶς δοξάζεται*, are an early explanatory gloss, probably added to explain *δόξης*. Their meaning is that He is the Spirit of glory because He is glorified by the Church, though blasphemed by the persecutors. But *δόξης* probably refers rather to the glory that He *gives* than to that which He *receives*.

μὴ γάρ τις ὑμῶν πασχέτω ὡς φονεὺς ἢ κλέπτης ἢ κακοποιὸς ἢ ὡς ἀλλοτριεπίσκοπος·

γὰρ, *i.e.* in order that your sufferings may be a real fellowship with Christ let them not be incurred by any evildoing on your part. The repetition of *ὡς* divides the list of offences into two classes. The first class is that of criminals—murderers, thieves, and (generally) evildoers: the second class is that of *ἀλλοτριεπίσκοποι*, overseers of other men's business. Professor Ramsay interprets the word of tampering with family relationships, causing discontent and disobedience among slaves, etc. In an article in the *Expositor*, he further connects the word with the Cynics, whose habit of interference with the lives of other people brought upon them much popular dislike. There is some reason to believe that at a later date the Cynics and the Christians were popularly regarded as cognate bodies. In any case, it is not hard to see how easily cases might arise in which Christians, by want of tact and consideration, might bring persecution on themselves (cp. 1 Thess. iv. 11; 1 Tim. v. 13).

εἰ δὲ ὡς Χριστιανός, μὴ αἰσχυνέσθω,

The date of the origin of the name Christian has been much discussed. In Acts xi. 26, we are told that

the name arose at Antioch soon after the beginning of mission activity among the Greeks. In Acts xxvi. 28 it is used by Agrippa in a way that suggests that it was a term of reproach, Ἐν ὀλίγῳ με πείθεις Χριστιανὸν ποιῆσαι. This use by a Jew seems to show that the word had already become dissociated from its original significance—followers of the Messiah. It is used nowhere else in the N.T. except here. The disciples were wont to describe themselves as 'brethren,' 'believers,' etc. But when they came under the notice of the Roman authorities, and it became necessary to distinguish their faith from that of the Jews, the Apologists adopted the name Christian, which had already become current in the market-place and the street. The earlier Jewish name for the Christians would seem to have been 'the sect of the Nazarenes' (see Acts xxiv. 5).

In an Article in the *Expositor* of 1898, Mr. Arthur Carr connects the origin of the name with the teaching of Christ about His *kingdom*, and the idea of the Christian *warfare*. As the soldiers mocked Christ's royal claims, so a travesty of S. Paul's preaching presented to the citizens of Antioch "the picture of a rival emperor, Christos, supporting his sovereignty by a military force of slaves and Jews, and others of small account. This idea would easily give rise to the nickname, formed on the model of the names given to the partizans of the great generals who rose to eminence in the closing days of the Republic. So we find Crassiani, Pompeiani; and the name Augustiani is applied by Tacitus to the knights who were in special attendance on Nero, and whose business was to load

him with adulation. The Greek equivalent of Augustianus, *Σεβαστιανός*, found as a proper name (as *e.g.* S. Sebastian) corresponds even more closely with the name *Χριστιανός*" (cp. also *Ἡρῳδιανοί*).

μὴ αἰσχυνέσθω recall the words of Christ in S. Mark viii. 38.

δοξαζέτω δὲ τὸν θεὸν ἐν τῷ ὀνόματι τούτῳ.

ἐν τῷ ὀνόματι probably refers back to the *ὀνόματι Χριστοῦ* of verse 14. It was for His name they were reproached, it was in His name they were to glory. Some later MSS. have the reading *ἐν τῷ μέρει τούτῳ*, *in this destiny*, or *on this behalf*.

ὅτι [ὁ] καιρὸς τοῦ ἄρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ θεοῦ·

For it is the appointed time for the beginning of the judgment (starting) from the house of God. There may be a reference here to Ezekiel ix. 6, or to other passages in the prophets where the thought is suggested that God's judgment begins with the temple and the holy city. The *οἶκος* here recalls the *οἶκος πνευματικὸς* of chap. ii. 5, where see note.

εἰ δὲ πρῶτον ἀφ' ἡμῶν, τί τὸ τέλος τῶν ἀπειθούντων τῷ τοῦ θεοῦ εὐαγγελίῳ;

An unanswered question. It should be remembered that *ἀπειθέω* implies deliberate disobedience (see on chap. iii. 1). Compare the similar question of Heb. ii. 3.

καὶ εἰ ὁ δίκαιος μόλις σώζεται, ὁ [δὲ] ἀσεβὴς καὶ ἁμαρτωλὸς ποῦ φανεῖται;

Quoted verbatim from the Septuagint of Proverbs xi. 31, except for the omission of *μέν* after *εἰ ὁ*. The

δὲ added in some early MSS. has the same effect in bringing out the idea of contrast. μόλις, with difficulty (from μῶλος toil, an old word, synonymous with μόγος from which we have μόγις), suggests, not any uncertainty with regard to the righteous man's destiny, but the effort and perseverance needed to "work out the salvation" of any human soul.

ὥστε καὶ οἱ πάσχοντες κατὰ τὸ θέλημα τοῦ θεοῦ πιστῷ κτίστῃ παρατιθέσθωσαν τὰς ψυχὰς ἐν ἀγαθοποιΐᾳ.

καὶ—even those who suffer may trust, if they learn to know they are suffering, not from mere destiny or chance, but κατὰ τὸ θέλημα τοῦ θεοῦ. Christian resignation differs from fatalism in that it recognizes a beneficent will behind all the changes and chances of mortal life. All things work together for good to them that love God. παρατιθέσθωσαν, κ.τ.λ. recalls Psalm xxxi. 5, and the dying words of Christ, recorded in Luke xxiii. 46, which may well have been in the mind of the Apostle.

With κτίστῃ cp. ἀνθρωπίνῃ κτίσει of chap. ii. 13. From the thing created there is a final appeal to the Creator, and when submission to the ordinances of human society did not bring immunity from molestation, it was good to fall back on God himself.

ἐν ἀγαθοποιΐᾳ, an emphatic thought at the end. ἐν may, as in chap. i. 2, refer to the *means by which* the committal is accomplished. Let them go on doing good, undeterred by hostility or suffering, and thereby manifest their trust in God. To repay evil with good is to appeal to God. The reference seems to be to chap. ii. 23.

Ch. V. 1–5. The pastoral office; its responsibilities and reward.

The elders therefore among you I exhort, who am a fellow-elder, and a witness of the sufferings of Christ, who am also a partaker of the glory that shall be revealed: Tend the flock of God which is among you, exercising the oversight, not of constraint, but willingly, according unto God; nor yet for filthy lucre, but of a ready mind; neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock. And when the chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away.

Πρεσβυτέρους οὖν ἐν ὑμῖν παρακαλῶ ὁ συνπρεσβύτερος καὶ μάρτυς τῶν τοῦ Χριστοῦ παθημάτων, ὁ καὶ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνός,

The origin of the name *πρεσβύτερος* (cp. *Senate*, *Alderman*, *Γερουσία* etc.) goes back to the time when age was the qualification for membership of the governing body of the primitive patriarchal state. In later Jewish history the elders were the members of the town councils, who also had the control of the synagogue and its services. The early organization of the Christian churches naturally followed the lines of the synagogue and accordingly we find elders sharing in the management of the Church matters with the Apostles from the beginning of Christian history (see Acts xi. 30; xv. 4; xvi. 4). There is some doubt whether at first they corresponded more closely to our clergy or to our churchwardens. But whatever they may have been at first, it is certain

that by the time that this Epistle was written they exercised pastoral authority over the Churches with which they were connected. Here, as in Acts xx. 28, and in the pastoral Epistles, the elders are regarded as exercising episcopal functions—a fact which points to a relatively early date for the Epistle.

παρακαλῶ in N.T. means to encourage as well as to exhort. And in *who am also an elder* we see the Apostle's desire to vindicate his right to exhort while avoiding any appearance of pressing his apostolic authority. S. John claims for himself the same title in his second and third Epistles. In both cases there may be an allusion to the age of the writer as well as to his official position (see verse 5).

μάρτυς. The commission of the Apostles was to be witnesses of Christ (see Acts i. 8). The primary sense of the word is 'one who tells what he has seen,' but very early in the history of the Church the word acquired the meaning *martyr* (*i.e.* one who attests his faith by suffering) that it bears in English (see Acts xxii. 20; Rev. ii. 13). We can hardly doubt that this latter meaning is included here. S. Peter claims the right to exhort the elders of the Churches on the ground that he, too, has been called to suffer for Christ, as well as to testify for Him. Hence the significance of the words that follow. "They who share the sufferings of Christ become partakers of his glory,"—not only μέτοχοι, 'taking a share in the external glories of his kingdom,' but κοινωνοὶ, 'sharers in his glorified life.' The words recall chap. iv. 13, where the same thought of the glory of the ἀποκάλυψις is suggested.

ποιμάνατε τὸ ἐν ὑμῖν ποίμνιον τοῦ θεοῦ,

We can hardly doubt that S. Peter has in mind the commission given to him by the lake of Galilee, which is recorded in the last chapter of S. John's Gospel. "Feed (*ποίμαινε*) my sheep" (John xxi. 16). Every word here tells. *ποιμαίνω* includes all that it falls to the shepherd's lot to do for the sheep. It reminds us of the wide character of the pastoral commission—the *cure* of souls. *ποίμνιον* is a reminder of the corporate character of the Church, and *θεοῦ* gives the motive for service. We clergy are too prone to speak of *my* parish, *my* congregation, *my* flock. It is well for us to recall the title *ποίμνιον τοῦ θεοῦ*. *τὸ ἐν ὑμῖν* is probably *that of which you are in charge* (cp. *κλήρων* below). It is interesting to compare the commission here with the charge given by S. Paul to the Ephesian elders in Acts. xx. 28. The earlier charge lays down even more solemnly the responsibility of the pastoral office—"the flock over which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood." Leighton quotes S. Bernard—"Had I some of that blood poured forth on the Cross, how carefully would I carry it! And ought I not to be as careful of those souls that it was shed for?" The relation of shepherd and sheep furnishes prophets and psalmists with the most appropriate imagery for describing both the care of God for His people, and also the responsibility of secular rulers for the people under their authority (see *e.g.* Ezek. xxxiv.; Zech. x.; Isa. lx.). Christ's claim to the title of the Good Shepherd gave a new consecration to the imagery in

N.T., so we have the *great* Shepherd (Heb. xiii 20), the *chief* Shepherd (verse 4). And Matthew Arnold records for us how the Church loved to perpetuate the memory of the Shepherd :—

> In the Catacombs,
> With eye suffused but heart inspired true,
> On those walls subterranean, where she hid
> Her head 'mid ignominy, death and tombs,
> She her good shepherd's hasty image drew.

μὴ ἀναγκαστῶς ἀλλὰ ἑκουσίως, μηδὲ αἰσχροκερδῶς ἀλλὰ προθύμως, μηδ' ὡς κατακυριεύοντες τῶν κλήρων ἀλλὰ τύποι γινόμενοι τοῦ ποιμνίου·

Three wrong incentives for the exercise of spiritual authority in the Church—the persuasion of others, desire for "the piece of bread one gets there," and desire for influence and position. *ἀναγκαστῶς* reminds us of the constant danger that pastoral work may be done rather from force of habit, or because it is "expected of us," than from deliberate and willing purpose (*ἑκουσίως*). Some early MSS. add the words *κατὰ θεὸν*, suggesting the beautiful thought that our work is to be done in the same willing spirit as His who delights to give to all men liberally and upbraideth not. *αἰσχροκερδῶς*, *for dishonourable gain*, not only condemns simony, but also all pastoral work that has for its primary motive hope of advancement or material reward. Cp. Milton's lines in *Lycidas*—

> Such as, for their bellies' sake,
> Creep and intrude, and climb into the fold!
> Of other care they little reck'ning make
> Than how to scramble at the shearers' feast.

There is little danger now that any man will take

holy orders in search of wealth, but perhaps we still need to be reminded that even the desire for an honest means of livelihood is not a sufficient motive for entering the ministry of the Church. There must be the *προθυμία*, the readiness of mind that springs to respond to God's call, "whom shall I send?"—

> The hardest toil to undertake
> With joy at Thy command,
> The meanest office to receive
> With meekness at Thy hand.

κατακυριεύοντες is used in Matt. xx. 25 of the exercise of authority by the rulers of the nations. It is lordship misused, tyranny in place of constitutional authority. The independence which our Church system accords to her beneficed clergy makes this still a real danger (cp. S. Luke xxii. 25).

The significance of *κλήρων* (*lots*) has been much discussed. In the second century the adjective *κληρικὸς* came to be applied specially to the ministers of the Churches (hence our word 'clergy') probably from a transference to them of the words of Deut. x. 9, of the tribe of Levi, "The Lord is his inheritance"—*κύριος αὐτὸς κλῆρος αὐτοῦ*. But here the word appears to be more nearly equivalent to our *parish*, the special sphere of labour *allotted* to each presbyter, or group of presbyters.

With *τύποι τοῦ ποιμνίου* cp. 1 Cor. x. 6, *τύποι ἡμῶν ἐγενηθήσαν*.

καὶ φανερωθέντος τοῦ ἀρχιποίμενος κομιεῖσθε τὸν ἀμαράντινον τῆς δόξης στέφανον.

φανερόω, used in i. 20 of the Incarnation, is here

used of the παρουσία of Christ. The thought implied in ἀρχιποίμενος is that we are not his *representatives* but his colleagues and servants. He is the chief shepherd still, and will be to the end.

For κομιεῖσθε cp. chap. i. 9. ἀμαράντινον may mean simply *unfading*, but ἀμαράνθος seems to have been used as the name of an imagined flower that never faded, and the στέφανον here may therefore refer to the garland of flowers with which the victors of the games were crowned, and possibly also to the chaplets of flowers worn on festal days. It therefore suggests victory and gladness (cp. 1 Cor. ix. 25; 2 Tim. iv. 8; and Jas. i. 12). Milton writes of the Amaranth :—

> Immortal Amaranth, a flower which once
> In Paradise, hard by the tree of life,
> Began to bloom, but soon, for man's offence
> To Heaven removed, where first it grew, there grows
> And flowers aloft, shading the fount of life;
> And where the river of bliss through midst of Heaven
> Rolls o'er the Elysian flowers her amber stream
> With these, that never fade, the spirits elect
> Bind their resplendent locks, inwreathed with beams.
>
> *Paradise Lost*, iii. 353-361.

δόξης is here the genitive of apposition. The crown of glory being equivalent to 'glory as a crown.' Compare the "crown of righteousness' (2 Tim. iv. 8), "crown of life" (Jas. i. 12; Rev. ii. 10). By S. James and throughout Revelation στέφανον is used of the royal crown; by S. Paul (1 Cor. ix. 25; 2 Tim. iv. 8) it is used, as here, of the garland of victory.

Ch. V. 5–11. An Exhortation to humility and steadfastness.

Likewise, ye younger, be subject unto the elder. Yea, all of you gird yourselves with humility, to serve one another; for God resisteth the proud, but giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your anxiety upon him, because he careth for you. Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom withstand steadfast in your faith, knowing that the same sufferings are accomplished in your brethren who are in the world. And the God of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself perfect, stablish, strengthen you. To him be the dominion for ever and ever. Amen.

Ὁμοίως, νεώτεροι, ὑποτάγητε πρεσβυτέροις.

It has been suggested that the *νεώτεροι* here represent a special class of church-officers whose business was to perform duties of manual labour in the Church, such as those referred to in Acts v. 6, 10. But as we have no trace elsewhere of such a class, it is better to regard the exhortation as addressed to those whom we should call the younger church workers, who might be inclined, as younger church workers are still, to be restive under authority. There is no doubt also present in the Apostle's mind the respect that youth owes to age (cp. 1 Tim. v. 1, 2).

Πάντες δὲ ἀλλήλοις τὴν ταπεινοφροσύνην ἐγκομβώσασθε,

All of you be girded as servants with humility for each other's good. In the A.V. the words, *πάντες δὲ*, with the addition of *ὑποτασσόμενοι*, are connected with the preceding sentence; but with the omission of *ὑποτασσόμενοι*, which is absent from the best MSS., they fall more naturally with the words that follow. The exhortation forms a summary of all that has gone before. It corrects any danger that the duty of subjection may be regarded as implying any corresponding right to the irresponsible exercise of authority. The basis of the Christian Church is essentially democratic, and among its fundamental rules it is written—He that is chief among you, let him be your minister. The word *ἐγκομβώσασθε* (only here in N.T.) is a rare word, the meaning of which seems to be—gird yourselves with the *ἐγκομβώμα*—a white apron generally worn by slaves (from *κόμβος*, a knot). We can hardly fail to see in its use here a reference to the great act by which the Lord taught His disciples the lesson of humility, when He girded Himself and washed their feet (S. John xiii.). *ἀλλήλοις* is here the dative of advantage—*for the benefit of—to do service to*—each other.

ὅτι [ὁ] θεὸς ὑπερηφάνοις ἀντιτάσσεται ταπεινοῖς δὲ δίδωσιν χάριν.

The duty of humility is enforced by a quotation from Prov. iii. 34 (cp. Luke i. 51-53), which is also quoted in Jas. iv. 6, from which Epistle S. Peter not improbably derived it.

Ταπεινώθητε οὖν ὑπὸ τὴν κραταιὰν χεῖρα τοῦ θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ,

The thought of humility towards each other passes naturally into the thought of humility towards God, for in truth the two are inseparable. To the man who is arrogant towards his fellowmen, humility before God is impossible. The special reference here is no doubt to the sufferings that were coming on the Churches. They were to regard all these things as coming from God, and to be patient, following in the footsteps of Him Who became obedient to death, even the death of the Cross. Compare the same thought in Heb. xii. 1-12. *κραταιὰν χεῖρα* is a familiar O.T. expression (see Deut. iii. 24; Job xxx. 21, etc.) for God regarded as working among men. The same hand that is strong to mould through the discipline of suffering, is strong to uplift in due season. *ἐν καιρῷ* —'not thy fancied time, but His own wisely appointed time' (Leighton).

ὑψώσῃ recalls the word of Christ, of which the Apostle must surely have been thinking—"He that humbleth himself shall be exalted" (*ὑψωθήσεται*, Luke xiv. 11).

πᾶσαν τὴν μέριμναν ὑμῶν ἐπιρίψαντες ἐπ' αὐτόν.

A reminiscence of Psalm lv. 22. *ἐπιρρίπτω* conveys the idea of effort. It is used in S. Luke xix. 35 of the casting of the garments on the colt on which Jesus rode into Jerusalem. The use of the aorist participle implies that a definite act of surrender is to be made. *μέριμναν* is connected with *μερὶς*, a part, and *μερίζω*, to divide. It is the care that distracts, 'this way

and that dividing the swift mind,' and so prevents the wholehearted devotion that ought to mark the Christian life (cp. Matt. vi. 25, 27, 31, 34). The sense of these verses is obscured in the A.V. by the use of 'care' and 'careth' for *μέριμναν* and *μέλει*.

ὅτι αὐτῷ μέλει περὶ ὑμῶν.

For he careth for you. In these few words is the central truth that Christ was manifested to reveal. It is the belief that God cares that marks off Christianity from all other religions, which under all varieties of form are occupied with the task of making God care, of awakening by sacrifice or prayer or act the slumbering interest of the Deity. The belief that God cares is the fundamental fact of S. Paul's doctrine of Grace, and is the summary with which S. John crowns the completed message of his Gospel—"God is love." So S. Peter seems to refer back to the preceding verse. You may be submissive under the mighty hand, because God cares.

Νήψατε, γρηγορήσατε. ὁ ἀντίδικος ὑμῶν διάβολος ὡς λέων ὠρυόμενος περιπατεῖ ζητῶν καταπιεῖν·

διάβολος, the false accuser, is generally used in the LXX. as the translation of the Hebrew Satan (*adversary*). The belief in a personal spirit of evil seems to belong to a late period of Jewish thought, the name Satan being only used as a proper name in three of the latest books of the Jewish canon—Job, Chronicles, and Zechariah.

Its rise is generally connected with the influence of Persian dualist ideas during the Babylonian captivity,

but the germ of it is to be found in earlier Jewish thought, which

> Worked with a dull and undetermined sense
> Of unknown forms of being

hostile to God. It is certain that Christ accepted the current ideas of the time with regard to the Spirit of evil, only correcting them where the honour of God was endangered. The Christian Church afterwards borrowed from Jewish eschatology the idea of Satan as a fallen archangel, with which Milton's great work has made us familiar.

The conception of the devil that terrorized the imagination of men, and well-nigh formed the central fact of religion in the Middle Ages, was the outcome of the identification of the Satan of Jewish literature with Pan and other creatures of pagan mythology.

It is probably the danger of apostasy under stress of persecution that the Apostle has especially in mind in this exhortation. ἀντίδικος means generally an adversary at law (Matt. v. 25: Lk. xii. 58: xviii. 3). Though it is found sometimes in later Greek in the more general sense of enemy, it probably retains something of its more usual sense here, as suggesting that the false accusations made against the Christians in Roman law courts found their ultimate source in Satanic inspiration. As the Holy Spirit was promised as an advocate for the Christian when brought before governors and kings, it was natural that the forces of the enemy of souls should be arrayed on the side of the accusers (cp. 2 Tim. iv. 17). That S. Peter refers to the Imperial authorities is improbable, for in ch. ii. 13 he urges the duty not of resistance but of submission.

It is only in the Revelation that the Empire is regarded as Satanic. The comparison of the enemy of souls to a lion is suggested by several passages in the Psalms (Ps. vii. 2; x. 9; xxii. 13). The last of these is probably the reference in the mind of the writer, *ὡς λέων ὁ ἁρπάζων καὶ ὠρυόμενος.* In *περιπατεῖ* we have a reminiscence of the description of Satan in Job. i. 7; ii. 2. Some MSS. insert *τίνα* before *καταπιεῖν*, but the original text leaves the sense indefinite. *καταπιεῖν* means literally *to drink* or *swallow down.*

ᾧ ἀντίστητε στερεοὶ τῇ πίστει,

Recalls Jas. iv. 7, *ἀντίστητε τῷ διαβόλῳ*, and Eph. vi. 11-12, *στῆναι πρὸς τὰς μεθοδίας τοῦ διαβόλου. στερεοὶ τῇ πίστει, immovable in your confidence in God, πίστις* being used here, as throughout the Epistle, in its subjective sense. Cp. Acts xvi. 5, *ἐστερεοῦντο τῇ πίστει*; Col. ii. 5, *στερέωμα τῆς πίστεως ὑμῶν.*

εἰδότες τὰ αὐτὰ τῶν παθημάτων τῇ ἐν τῷ κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι.

The grammatical construction of this sentence is peculiar, and has given rise to several interpretations. *τὰ αὐτὰ τῶν παθημάτων* is probably an intensified form of *τὰ αὐτὰ παθήματα, identically the same sufferings. ἐπιτελεῖσθαι, are being carried out to their appointed end,* has in itself a twofold message of comfort, suggesting as it does that the persecutions had a divinely appointed purpose, and that they would come to an end when that purpose was fulfilled.

ἀδελφότητι, probably *dativus commodi*, 'for the sake of,' 'in regard to.' *ἐν τῷ κόσμῳ* completes the idea of

ἐπιτελεῖσθαι: it is only ἐν τῷ κόσμῳ that tribulation is the appointed lot of the Christian (see Gal. iii. 3). We may therefore translate, *knowing, as ye do, that sufferings identical in every respect with those ye suffer are now fulfilling their appointed purpose in the lives of all the members of the brotherhood to which ye belong, while they are in the world.* Cp. Heb. xiii. 3, μιμνήσκεσθε . . . τῶν κακουχουμένων ὡς καὶ αὐτοὶ ὄντες ἐν σώματι.

Ὁ δὲ θεὸς πάσης χάριτος, ὁ καλέσας ὑμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν Χριστῷ, ὀλίγον παθόντας αὐτὸς καταρτίσει, στηρίξει, σθενώσει, αὐτῷ τὸ κράτος εἰς τοὺς αἰῶνας· ἀμήν.

The verbs here are future, not optative: it is the expression, not of a wish, but of a promise. If ὀλίγον παθόντας be taken, as it probably should be, in connexion with καλέσας, 'called you to suffer for a little while and to share his glory' (cp. εἰς τοῦτο ἐκλήθητε, ch. ii. 21) the words that follow are more clearly seen to be a promise of present blessing. καταρτίζω is to make ἄρτιος—fit, sound, able to do its work. The special idea of *restoration* to fitness, which attaches to the word sometimes (Matt. iv. 21; Lk. vi. 40) does not seem present here. στηρίζω, 'to fix firmly' (cp. 2 Thess. ii. 17; iii. 3 also). Cp. Luke xxii. 32, στήρισον τοὺς ἀδελφούς σου. στηρίζω is to make στερεός (cp. verse 9). σθενόω, not used elsewhere in N.T., means 'to strengthen': perhaps here, as distinguished from στηρίζω, to equip for *active service* (Gk. σθένος = 'prowess').

αὐτὸς, perhaps because the Apostle would not then be near to 'strengthen his brethren.'

Some MSS. add θεμελιώσει, 'establish' or 'found,' which may suggest the idea that the Christian who endures becomes a part of the foundation on which the Church is built up. The thought would then be the same that is expressed in the aphorism, "the blood of the martyrs is the seed of the Church."

Ch. V. 12–14. Closing salutation.

By Silvanus, our faithful brother, as I account him, I have written unto you briefly, exhorting, and testifying that this is the true grace of God: stand ye fast therein. She that is in Babylon, elect together with you, saluteth you; and so doth Mark my son. Salute one another with a kiss of love. Peace be unto you all that are in Christ.

Διὰ Σιλουανοῦ ὑμῖν τοῦ πιστοῦ ἀδελφοῦ, ὡς λογίζομαι, δι' ὀλίγων ἔγραψα,

It is hard to say whether ὑμῖν should be taken with ἔγραψα or with ἀδελφοῦ. Either makes good sense. On the whole the emphatic position of the word suggests the meaning, 'the brother whom I know I can trust in any matter connected with you.' This also gives the true force of ὡς λογίζομαι, *as I agree with you in thinking him.*

δι' ὀλίγων expresses the general character of the Epistle, where great truths are, as it were, glanced at in passing. Perhaps we may connect the words with the description of Silvanus that precedes them. Silvanus' faithfulness made a longer letter unnecessary, he could add all that was needed to bring home its lessons.

παρακαλῶν καὶ ἐπιμαρτυρῶν ταύτην εἶναι ἀληθῆ χάριν τοῦ θεοῦ· εἰς ἣν στῆτε.

The purpose of the letter summed up as *encouragement* and *assurance*. It is not very clear to what ταύτην here refers, unless it be the whole content of the Epistle, which thus receives Apostolic guarantee. The restoration of the reading στῆτε for ἐστήκατε gives greatly added force to this closing admonition, recalling as it does the στῆτε οὖν of Eph. vi. 14 and the στήκετε οὖν of Gal. v. 1. Cp. Eph. vi. 13. "Having done all, to stand."

Ἀσπάζεται ὑμᾶς ἡ ἐν Βαβυλῶνι συνεκλεκτὴ καὶ Μάρκος ὁ υἱός μου.

There can be very little doubt that the salutations here sent are from the Church in "Babylon." συνεκλεκτὴ recalls the ἐκλεκτοῖς of chap. i. 2.[1] For the significance of Babylon here and for *Mark my son* see Introduction.

Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγάπης.

Romans, 1 and 2 Cor., and 2 Thess., close with the same request. It is the expression of the desire that the reading of the Epistle should be the occasion of a renewal of the Christian fellowship of which the φίλημα was the sign. Probably the mutual greeting was also intended to be regarded as an expression of the Apostle's affection—as we should say "kiss each other from me." Would to God that all our pastoral letters could come redolent of the same healing power of love.

[1] It has been suggested that S. Peter's wife is here referred to, but no evidence can be adduced in support of the conjecture. The reference to a Church is far more probable (cp. 2 John i.).

Εἰρήνη ὑμῖν πᾶσιν τοῖς ἐν Χριστῷ.

"In the world, tribulation, in Me, peace" (S. John xvi. 33). With ἐν Χριστῷ cp. ch. iii. 16, v. 10.

Grant us Thy peace throughout our earthly life—
Our balm in sorrow, and our stay in strife;
Then, when Thy voice shall bid our conflict cease,
Call us, O Lord, to Thine eternal peace.

ADDITIONAL NOTES.

NOTE A. ON THE MEANING OF 1 PET. III. 18-19 AND IV. 6.

Ch. III. 18-19.

The exegesis suggested in the notes has been contested on the grounds—

(1) That so new a thought as that of Christ's preaching to the dead in Hades would hardly be introduced in this incidental way without fuller explanation.

(2) That the early Fathers, in expounding the doctrine of the descent into Hades, do not seem to have referred to this passage, as they might be expected to have done if they interpreted it as we do.

Accordingly two alternative explanations have been accepted by competent commentators.

I. It has been suggested that the verse refers to the preaching of the Gospel by the Apostles after the resurrection to the spirits in prison, *i.e.* to living men bound in the chains of sin. The reference to those who were disobedient in the days of Noah is taken as referring to the identity of race between the men to whom the offer of salvation was then made, and those to whom it was being made at the time of which the Apostle was writing.

The two chief exegetical difficulties in the way of this view are—

(1) That the participial clause, ἀπειθήσασίν ποτε, refers to the spirits to whom the Gospel is preached, not to *similar* spirits of a byegone age.

(2) That the phrase, ζωοποιηθεὶς πνεύματι, is nowhere else used to describe the Resurrection of Christ—which was a Resurrection of the *body*—and can with even less probability be taken as referring to the life-giving power of the Gospel preached by the Disciples.

This explanation also ignores the significant word πορευθείς.

II. The other exegesis, though it first appears in the writings of Augustine, may have originated earlier. According to this view the reference is not to any act of Christ between His death and Resurrection, but to His preaching through Noah to the antidiluvians. The passage would according to this view be translated *He was quickened in the spiritual sphere—that sphere in which, long ago he had preached to the spirits, now in prison, when they were disobedient in the days of Noah*, etc.

This exegesis is supported by reference to Gen. vi. 3 and 2 Pet. ii. 5; but it is open to several serious grammatical objections.

(*a*) It obliges us to treat ἐκήρυξεν as a pluperfect—*He had preached.*

(*b*) ποτε is taken with ἐκήρυξεν, whereas the structure of the sentence seems to show that it belongs to ἀπειθήσασιν.

(*c*) πορευθεὶς is practically ignored here, as above.

(*d*) τοῖς ἐν φυλακῇ seems to refer to the condition of the spirits not *subsequent to*, but at *the time of*, the preaching.

(*e*) The best authorities do not accept the view that the participle ἀπειθήσασιν, without the article, bears the meaning, *when they were disobedient.*

There is also the further objection that this explanation fails to show at all clearly the relevance of these verses to the context.

Two conjectures deserve mention rather as curiosities of exegesis than as contributions to the solution of the problem. Baur suggested that the spirits in prison were the fallen angels referred to in 2 Pet. ii. 4 and in the *Book of Enoch.* Bengel and Horsley, on the other hand, suggest that they were those among the antediluvians who repented as the rain was falling, but too late to secure entry into the ark.[1]

Ch. IV. 6.

The many explanations that have been suggested of this verse fall into two groups.

(1) Those that require νεκροῖς to be taken as meaning 'the *spiritually dead*,' a sense that seems precluded by the use of νεκρούς just before for the *physically dead.*

[1] For an entirely different exegesis of the whole passage, ch. iii. 18-21, see Welch, *Authorship of the Epistle to the Hebrews*, pp. 87-157.

(2) Those that take *νεκροῖς εὐηγγελίσθη* as meaning, The Gospel was preached *during their lifetime* to those who are *now* dead. Though this is not an impossible interpretation of the phrase, it is certainly not that which is most naturally suggested by the words. The grammatical question raised is exactly analogous to that of the *τοῖς ἐν φυλακῇ* of iii. 19. In both cases the words seem to imply that those referred to were in the condition stated at the time when the preaching took place.

On this method of exegesis the meaning of the verse would be—*For this reason men now dead had the Gospel preached to them, that, although they shared the human destiny of death* (*κριθῶσιν κατὰ ἀνθρώπους*), *they might live forever with God in the spiritual world.*

It has been suggested that the special reference here is to Christian martyrs, of whose life in God the Church desired assurance. But this is a mere conjecture, for there is no evidence that the Asiatic Churches had yet 'resisted unto blood.'

It has also been ingeniously suggested that the writer is looking at the question from the standpoint of the judgment, regarded as actually in progress. "He transports himself in thought to the time of the Parousia, and speaks of 'living and dead' from the standpoint of that future time. The dead to whom Christ will have preached are now living, but will be dead at the Second Advent."[1]

It must, however, be admitted that there is nothing in the structure of the sentence to suggest that the Apostle is thus projecting his thought into the future.

It may be worth pointing out in conclusion—

(1) That though *νεκροῖς* here must be interpreted in the same *sense* as *νεκρούς* above, the words need not be *co-extensive* in their significance. The meaning in both cases is quite general—*people who are dead.*

(2) That though *κριθῶσι* here appears to refer back to the *κρῖναι* of the preceding verse, the qualifying word *σαρκί* seems designed to distinguish the judgment here referred to from the final 'judgment of the living and the dead.' Interpreted in the light of ch. iii. 19, *κριθῶσι σαρκί* must here refer to physical death, wherein the *σάρξ*, as such, receives its final judgment. The Resurrection body is not *σαρκικός* but *πνευματικός* (see 1 Cor. xv.). Cp. 1 Cor. v. 5, *εἰς ὄλεθρον τῆς σαρκός, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ Κυρίου.*

[1] Stevens, *Theology of the New Testament*, p. 305.

For fuller treatment of these verses the student may refer to larger commentaries, and also to the following, among recent volumes: Plumptre, *Spirits in Prison*; Charles, *Eschatology, Hebrew and Christian*; Salmond, *Christian Doctrine of Immortality*; Stevens, *Theology of the New Testament*; Gloag, *Introduction to the Catholic Epistles.*

NOTE B. CHRIST IN HADES.

The doctrine of Christ's descent into Hades, which appears first in S. Peter's sermon in Acts, is frequently referred to in the early Fathers, who generally connect it with Eph. iv. 9, *κατέβη εἰς τὰ κατώτερα μέρη τῆς γῆς*. Though the passage in this Epistle (ch. iii. 19) is not specifically referred to by any writer earlier than Clement of Alexandria, the way in which the descent into Hades is connected with the preaching of the Gospel, and the redemption of those who had lived in the ages before Christ, suggests that either the passage itself, or some early tradition based upon it, was in the mind of the writers. The following are the most important early references:

"He descended alone into Hades, but He rose from it with a multitude and cleft the barrier of the age that was past, and broke down the middle wall of it" (Ignatius, *Ad Trall.*).

"From the sayings of the same Jeremiah these have been cut out: The Lord God remembered His dead people of Israel who lay in their graves, and He descended to preach to them His salvation" (Justin Martyr, *Dial. cum Trypho*, ch. lxxii.).

Irenaeus quotes the same words twice, attributing them to Isaiah (*Adv. Hær.* iii. 20), to Jeremiah (*Adv. Hær.* iv. 22).

"It was for this reason, also (*that He might be glorified*) that the Lord descended into the regions beneath the earth, preaching His advent there also, and (declaring) the remission of sins received by those who believe in Him" (Irenaeus, *Adv. Hær.* iv. 27).

"Christ did not ascend to heaven till He had descended to the lower parts of the earth, that there He might make patriarchs and prophets partakers of Himself" (Tertullian, *De Anima*, 55).

"Wherefore (*that He might bring them to repentance*) the Lord preached also to those in Hades. But how? Do not the scriptures say that the Lord has preached to those that perished in the deluge,

and not to those only, but to all that are in chains and that are kept in the ward and prison of Hades" (Clemens Alex., *Stromata*, vi. 6).

"With His soul stripped of the body He associated with souls stripped of their bodies, converting to Himself those even of them who were willing or those who for reasons which He Himself knew, were more fitted for it" (Origen, *C. Cels.* 11).

"How Jesus . . . was crucified and descended into Hades, and burst the barriers that had never yet been broken, and rose again, and also raised with Himself the dead that had slept for ages. And how He descended alone, but ascended with a great multitude to His Father" (Preaching of Thaddeus to Agbarus, in Eusebius, *H. Eccl.* Bk. i. ch. 13).

References to the Descent also appear in *Hermas*, *the Petrine Gospel*, etc., and the subject is treated with graphic detail in the *Gospel of Nicodemus*, which perhaps dates from the end of the second century. It is possible that Matt. xxvii. 52, 3 is connected with the same tradition of the deliverance of the dead through the preaching of Christ in Hades.

The clause in the Apostle's Creed, 'He descended into Hell,' first appears in the version of the Creed of Aquileia given by *Rufinus* at the end of the fourth century, but references to the Descent appear in Arian creeds earlier in the century.

In the *Forty-Two Articles* of 1553, Article III. read as follows:

Of the goyng doune of Christe into Helle.

"As Christ died and was buried for vs; so also it is to be beleued that he went downe into hell. For the bodie laye in the Sepulchre, untill the resurrection: but his Ghoste departing from hym, was with the ghostes that were in prison, or in helle, and didde preache to the same, as the place of S. Peter dothe testifie."

In the Elizabethan revision the latter part of the article was cut out, but the selection of 1 Pet. iii. 17-22 as the Epistle for Easter Even may be regarded as expressing the opinion of the Church as to the interpretation of the passage.

"By His descent into Hades, Christ revealed Himself as the Redeemer of all souls. The descent into the realm of the dead gave expression to the truth, that the distinctions Here and There—the limits of space—are of no significance regarding Christ, and do not concern His kingdom" (Martensen, *Christian Dogmatics*, p. 316).

NOTE C. ON ἀντίτυπον IN CH. III. 20.

In classical Greek *ἀντίτυπος* means a 'striking back' (as in the expression *τύπος ἀντίτυπος*, 'blow for blow'), and so conveys the idea of contrast with, rather than resemblance to the *τύπος*. In Hebrews ix. 24 (the only other passage in New Testament in which the word occurs) the idea suggested is that the holy place made with hands is only a copy of the true eternal sanctuary in heaven—*ἀντίτυπα τῶν ἀληθινῶν*. The word occurs in the *Second Epistle of Clement*, ch. xiv., where the writer is comparing the Spiritual Church (*ἡ ἐκκλησία πνευματικὴ*) with the manifestation of the Church 'in the flesh'—*ἡ γὰρ σάρξ αὕτη ἀντίτυπός ἐστιν τοῦ πνεύματος· οὐδεὶς οὖν τὸ ἀντίτυπον φθείρας τὸ αὐθεντικὸν μεταλήψεται.* On this Lightfoot says, "The Platonic doctrine of ideas underlies these expressions. The *αὐθεντικόν* is the eternal, spiritual archetype, the *original document*, as it were, in God's handwriting. The *ἀντίτυπον* is the material, temporary manifestation, the imperfect and blurred *transcript* of the original."

In the Apostolic constitutions the word is used twice of the bread and wine as 'outward and visible signs' of the body and blood of Christ—*παραδοὺς τὰ ἀντίτυπα μυστήρια τοῦ τιμίου σώματος καὶ αἵματος* (v. 14, 4); *τὴν ἀντίτυπον τοῦ βασιλείου σώματος Χριστοῦ δεκτὴν εὐχαριστίαν προσφέρετε* (vi. 30, 1).

In all these cases the word has the sense of an earthly (and therefore temporary) reproduction of a heavenly Divine original.[1] The word has therefore a significance exactly the opposite to that conveyed by the word 'antitype,' which in modern theology is used of the true and eternal which fulfils what was foreshadowed by the 'type.'

Now it is inherently improbable that S. Peter would use the word *ἀντίτυπος* in a sense quite different to that which it bears in the Epistle to the Hebrews, for even if he was not acquainted with that Epistle, it is clear that he drew from the same storehouse of theological phraseology as its author.

We therefore propose to consider whether *ἀντίτυπον* here can be taken in the same sense as the *ἀντίτυπα* of Heb. ix. 24. The meaning of the verse will then be—*which* (element of water) *is now saving us, that is to say, baptism in its antitypical character*, or, in other

[1] For other examples of the word used in the same sense, see Lightfoot, *Clement*, vol. ii. 247.

words, baptism saves us, because it is the *ἀντίτυπον* (the outward and visible sign) of a spiritual cleansing. And the antitypical character of baptism depends on the fact that it is the *sacramental expression* not of the cleansing of the filth of the flesh, but of the changed attitude of the conscience towards God.

We may therefore paraphrase—

In the ark a few people, eight in all, were brought safely through the flood by the water that bore them up. And this same element of water is also the means of our salvation in its sacramental use in baptism, for true baptism does not consist in any outward process of purification, but in the fact that the conscience is made good and brought into a right relation to God; and the spiritual grace that works this change is the outcome of the Resurrection of Jesus Christ. . . .

The generally received exegesis, which regards the verse as comparing the water of baptism with the water of the flood, is subject to two serious difficulties which are obviated by the view here suggested.

(1) The statement that *baptism now saves us* is unique in Scripture, and is not easy to explain so as to make it accord with the teaching of the rest of the Epistle (cp. Titus iii. 5).

(2) The "explanatory parenthesis"—*not the putting away of the filth of the flesh, but the interrogation of a good conscience towards God*—while interrupting the connexion between *βάπτισμα* and *δι' ἀναστάσεως*, κ.τ.λ., introduces a new thought not suggested by anything that precedes or follows.

An interesting parallel to the thought suggested by the verse thus interpreted may be seen in Heb. ix. 9.[1] Gifts and sacrifices were offered *μὴ δυνάμεναι κατὰ συνείδησιν τελειῶσαι τὸν λατρεύοντα, μόνον ἐπὶ βρωμάσιν καὶ πόμασιν καὶ διαφόροις βαπτισμοῖς, δικαιώματα σαρκός*, κ.τ.λ. The description of the Jewish washing as *δικαιώματα σαρκός*, unable to 'make perfect the conscience,' suggests the contrast with Christian baptism, which *is* able to make the conscience right with God. Heb. x. 22 has also the same thought—*ῥεραντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς καὶ λελουσμένοι τὸ σῶμα ὕδατι καθαρῷ*. This passage is also of interest as the only assertion in the Epistle to the Hebrews of the priestly character of the whole

[1] The word *ἀντίτυπα* occurs in the same chapter, Heb. ix. 24.

Christian Church (cf. 1 Pet. ii. 9). The qualifications for the exercise of the priestly right of access (προσέρχομαι) are here stated to be the cleansing of the heart from its consciousness of sin (cf. Heb. x. 2) and the washing of the flesh from its uncleannesss. On the latter part of the verse Westcott says: "In the latter clause there is a reference both to the consecration of priests, and to the bathing of the High Priest on the day of Atonement. With these symbolic bathings the sacramental 'bathing' of Christians is contrasted."

Heb. ix. 13-14 suggests the same contrast between the purifying of the flesh (καθαρότης τῆς σαρκὸς) and the purifying of the conscience from dead works.

If S. Peter was acquainted with the Epistle to the Hebrews, as seems probable (see Introduction), we may see in this verse a reminiscence of the teaching of that Epistle. In Heb. vi. 2 διδαχὴ βαπτισμῶν appears among the 'foundation truths' from which the Hebrew Christians are to be 'borne on to full maturity.' And S. Peter's ἀντίτυπον suggests the same thought, by pointing on from the sacrament to the spiritual reality of which it is the outward and visible sign.

NOTE D. S. PETER AND ROME.

Clement of Rome, *Ep. to Corinthians*, ch. v. "Let us set before our eyes the good Apostles; Peter, who through envy endured not one nor two but many labours, and so having borne witness went to the place of glory that was his due."

Ignatius, *Ep. to Romans*, ch. iv. "I do not command you like Peter and Paul; they were Apostles, I am a condemned criminal."

Eusebius, *H. Eccl.* ii. 25. "Thus Nero publicly announcing himself as the archenemy of God, was led on in his fury to slay the Apostles. Paul is said to have been beheaded at Rome, and Peter to have been crucified in his reign. And this account is confirmed by the fact that the names of Peter and Paul still remain in the cemeteries of that city even to this day. So also a certain orthodox writer, Gaius by name, who was born about the time of Zephyrinus, bishop of Rome (circ. A.D. 220), disputing with Proclus, the leader of the Phrygian sect, gives the following statement about the places where the earthly tabernacles of the afore-mentioned Apostles are laid. 'But I can show you,' he says, 'the trophies of the Apostles.

For if thou wilt go to the Vatican or to the Ostian Way, thou wilt find the trophies of those who founded this Church.' And that both suffered martyrdom about the same time, Dionysius, bishop of Corinth, bears the following testimony in his discourse addressed to the Romans. 'So ye also, by means of this admonition, have united the trees of the Romans and Corinthians, planted by Peter and Paul. For they both alike came also to our Corinth and taught us: and both alike came together to Italy, and having taught there suffered martyrdom about the same time' (κατὰ τὸν αὐτὸν καιρόν).

I have added this testimony, in order that the truth of the history might be still more assured."

Irenaeus, *Adv. Hær.* iii. 1. 1. "Matthew also published a written gospel among the Hebrews in their own language while Peter and Paul were preaching, and founding the Church in Rome."

Adv. Hær. iii. 3. 2, 3. "The greatest and most ancient Churches, well known to all men, the Churches of Rome founded and established by the two most glorious Apostles, Peter and Paul." . . .

Adv. Hær. iii. 3. 2, 3. "The Church founded and organized at Rome by the two most glorious Apostles, Peter and Paul; . . . . . The blessed Apostles, then, having founded and built up the Church, committed the administration of the bishopric to Linus."[1]

Tertullian,[2] *Scorpiace*, 15. "Nero was the first to stain the rising faith with blood. Then Peter was girt by another, when he is bound to the cross: then Paul obtains his birthright of Roman citizenship,[3] when he is born there again by the nobility of martyrdom."

De Baptismo, 4. "Nor does it matter whether they are among those whom John baptized in the Jordan, or those whom Peter baptized in the Tiber."

De Præscriptione, 36. "How happy is that Church (Rome) on whom the Apostles shed all their teaching with their blood; where Peter is conformed to the passion of the Lord, where Paul is crowned with the death of John,[3] where the Apostle John, after

[1] Irenaeus was a frequent visitor at Rome during the later part of the second century (A.D. 177-190), and was therefore likely to be well informed as to the traditions then current.

[2] Tertullian represents the tradition of the North African Church at the end of the second century.

[3] As a Roman citizen, S. Paul was beheaded, so sharing the death of John the Baptist.

being plunged into boiling oil without suffering any harm, is banished into an island."

De Praescriptione, 32. "The Church of the Romans reports that Clement was ordained by Peter."

Origen, quoted in Eusebius, iii. 1. "Peter appears to have preached through Pontus, Galatia, Bithynia, Cappadocia, and Asia, to the Jews that were scattered abroad; who also, finally coming to Rome, was crucified with his head downward, having requested of himself that he might suffer in that way."

S. PETER AND S. MARK.

Papias, quoted in Eusebius, *H. Eccl.* iii. 39. "And the presbyter also said this, Mark, having become the interpreter (ἑρμηνευτὴς) of Peter, wrote accurately all that he remembered of the things that were either said or done by Christ, but not in order. For he neither heard the Lord nor followed Him, but subsequently, as I said, (joined) Peter, who used to frame his teaching to meet the immediate wants (of his hearers), but not as giving a connected narrative of our Lord's teaching. So Mark committed no error in thus writing down particulars just as he remembered them; for he took care of one thing, not to omit any of the things that he heard, and to state nothing falsely in his account of them."

Irenaeus, *Adv. Hær.* iii. 1, 1. "After the death of these (*i.e.* Peter and Paul) Mark, the disciple and interpreter of Peter, himself also handed down to us in writing the lessons preached by Peter."

Clement of Alexandria, quoted by Eusebius, *H. Eccl.* vi. 14. "When Peter had preached the Word publicly in Rome, and declared the Gospel by the Spirit, the bystanders, who were numerous, exhorted Mark, who had accompanied him for a long time, and remembered what he had said, to write out his statements, and having thus composed his Gospel, to communicate it to them. And when Peter learnt this, he used no pressure either to prevent or encourage him."

Eusebius, *H. Eccl.* ii. 15. "Peter mentions Mark in the first Epistle, which he is also said to have composed in the same city of Rome, and he shows this fact by calling the city by an unusual figure, Babylon; thus, 'The Church at Babylon, elected together with you, saluteth you, as also Marcus my son.'"

Tertullian (*Adv. Marc.* iv. 5), and possibly the Muratorian Fragment also, connect S. Mark's Gospel with S. Peter's teaching.

NOTE E. THE TEACHING OF THE EPISTLE ON THE DEATH OF CHRIST.

Though the references to the Death of Christ in this Epistle are incidental, they constitute a very important contribution to our knowledge of the views of the early Church with regard to the meaning and significance of that event.

The immediate purpose of these references is to encourage the readers of the Epistle by reminding them that all that they were obliged to suffer as Christians, Christ had already suffered; and for this reason the death of Christ is regarded not as an isolated fact, but rather as the climax and close of His *suffering*.

But though this is so, these references to the death of Christ involve doctrinal questions of the greatest importance.

The three most notable passages are ch. i. 19-20; ii. 21-24; iii. 18-19.

i. 19, 20. *Ye were redeemed . . . with precious blood, as of a lamb without blemish and without spot, even the blood of Christ*, etc.

The special reference here is to the Passover and the redemption of Israel from Egypt.[1] The primary thought, as in i. 2, is that of *separation*. As the blood sprinkled on the doorpost marked off the Israelite from his Egyptian neighbours, so the blood of Christ had marked off those to whom S. Peter was writing from the 'fruitless life' of the heathen world in which they lived. The man who accepted the Lordship of Christ found His death stand as a barrier of separation between him and the world that had crucified Him. And the greatness of the sacrifice was the measure of the completeness of his separation. The death of Christ is regarded here not only as a price paid for the remission of sins but also as a means whereby the Christian is separated from sin. Its issue is not only forgiveness, but also new life.

In ch. ii. 21-24—*Christ also suffered for you . . . who his own self bare our sins in his body upon the tree*, etc.—the reference is, of course, to Isaiah liii. Here the problem is that of undeserved

[1] A few commentators have denied the Paschal reference, but the association of the words ἀμνοῦ and ἐλυτρώθητε seem to point back unmistakeably to this.

suffering. Why should such suffering be patiently borne? The answer of prophet and Apostle is that such suffering has issues of blessing reaching beyond the individual life. And this is the inevitable outcome of the consideration of man as a member of a society. The doctrine of vicarious suffering is founded on two facts of human experience: (1) that the sin of the individual entails suffering on the whole community; and (2) that all suffering, if recognized and accepted as a part of the Divine purpose, is at once a purifying power in the individual life, and a redeeming force in the life of the community. In the prophet, this truth is expressed in terms which the sacrificial system had made familiar. And the same sacrificial language appears here. 'He bore (*ἀνήνεγκεν*) our sins in his body on the tree.' But we do well to remember that the fact of vicarious suffering, though it may find illustration in the sacrificial system, in no sense depends on this for its validity. It was because the death of Christ gave final realization to the deepest facts of human life that it threw a new light back over those ceremonial acts in which men had tried to give expression to these facts. In the light of the death of Christ, we understand more fully what it was that men were groping after in the sacrifices of the world's infancy. As the writer of the Epistle to the Hebrews is careful to warn his readers, there could be no real analogy between the sacrifices, often offered, whereby the remembrance of sin was renewed year by year, and the death of Christ (see Heb. x. 3, etc.).

iii. 18. *Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God.*

The same thought of vicarious suffering is suggested here—*δίκαιος ὑπὲρ ἀδίκων*—and in the same connexion, as an incentive to those who suffered for well-doing to bear patiently. The *also* (*καὶ*) here seems clearly to imply that the sufferings of the members of the Church were, like those of Christ, *περὶ ἁμαρτιῶν*—the result, not of their own sin, but of the sin that was the inspiring motive of their persecutors. Perhaps even more is suggested. Their suffering, in as far as they were *δίκαιοι*, were, in a real sense, *ὑπὲρ ἀδίκων*—a means of leading men to God that they might 'glorify Him in the day of visitation.' The blood of the martyrs was, even then, the seed of the Church.

To sum up—The death of Christ is regarded in the Epistle as the

supreme example of the voluntary endurance of undeserved suffering, and therefore as

(1) A fulfilment of the will of God (ch. i. 20);

(2) A call to Christians to tread the same path of suffering by separation from sin (ch. ii. 21; iii. 18; iv. 1, 2);

(3) A means whereby men are brought into union with God (ch. i. 18; iii. 18).

Into the further question of the way in which the death of Christ has atoned for sin S. Peter does not enter. "To the mind of S. Peter, the sufferings of Christ were a means of salvation, but no theory or philosophy of this fact is offered us."[1] Nothing in S. Peter's teaching about the death of Christ lends any sanction to that view of the atonement which finds expression in some of our hymns:

> He knew how wicked man had been,
> He knew that God must punish sin,
> So out of pity Jesus said
> I'll bear the punishment instead.

In some degree S. Peter's teaching may be regarded as the complement of that of the Apostle of the Gentiles. We do not find in the Epistle S. Paul's great doctrine of the identification of the Christian with Christ, in such sort that the death and resurrection of Christ became his. S. Peter's stronger individualism leads him rather to lay stress on the progressive discipline of the individual by which this ideal becomes realized in actual experience. 'I am crucified with Christ, because through union with His body I am become a part of the Christ who was crucified.' is a Pauline doctrinal thought (cp. 2 Cor. v. 14). In S. Peter's mind the corresponding truth is, 'I am crucified with Christ in the actual experience of a life lived in hourly disgrace and danger, incurred for His Name.'

To the Christians of the ages of persecution the ὑπὲρ ὑμῶν of ii. 21 would suggest another thought. Their strength in suffering was that it was ὑπὲρ Χριστοῦ—a response, inadequate, indeed, but gladly offered, to His death for them.

It is interesting to note how the three great sacrificial types of the Old Covenant on which this Epistle and the Epistle to the

[1] Stevens, *Theology of the New Testament*.

Hebrews lay most stress—the sprinkling of the blood at the ratification of the Covenant (ch. i. 2), the sin-offering (ch. iii. 16, see note), and the Passover (ch. i. 19, 20)—find their antitype in the Christian Holy Communion. The ratification of the Covenant is recalled by ἡ καινὴ διαθήκη ἐν τῷ ἐμῷ αἵματι (1 Cor. xi. 25); the sin-offering is recalled by αἷμα ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν (Matt. xxvi. 28; Lk. xxii. 20: cp. Lev. iv. 7, 18, 25); and the Passover is recalled by the day of institution (Lk. xxii. 15), and by the words λάβετε, φάγετε, τοῦτο ἐστι τὸ σῶμα μου (Matt. xxvi. 26). So the Christian Eucharist expresses deliverance from sin in its threefold aspect, as *atonement*, *sanctification*, and *redemption*.[1]

[1] For detailed working out of this idea see Rendall, *Theology of the Hebrew Christians*, pp. 120-180.

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